



The Temple Artisan

JUNE, 1918

CONTENTS

	PAGE
The Key	1
From the Mountain Top.....	2
Self Responsibility	2
Theogenesis.....	<i>B. S.</i> 5
A Masonic Allegory	<i>S. S.</i> 7
Editorial Mirror.....	9
Children's Department	10
A World Capitol for Permanent Peace <i>H. A. Hess, M. D.</i>	12
Temple Convention Notice.....	13
Temple Activities and Notices	13

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

P RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his *term* of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain *chelas* or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.

The Temple Artisan

Vol. XIX.

JUNE, 1918

No. 1

Behold, I give



unto thee a key.

THE KEY

Let him who holdeth the Key of Understanding now unlock the treasure chest of Prophecy if he would find that for which man blindly seeks,—the day and hour.

The Finger of Destiny now is graving upon a page of the Golden Precepts. Let him read who can:

On the First Day came the Angel of Revelation, and the Cord was loosed.

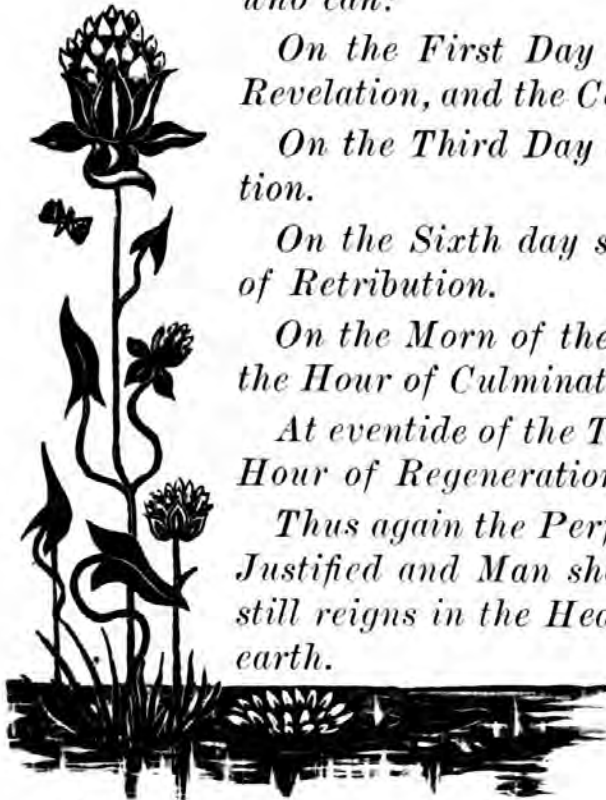
On the Third Day came the call to action.

On the Sixth day shall fall the Sword of Retribution.

On the Morn of the Ninth Day cometh the Hour of Culmination.

At eventide of the Tenth day falleth the Hour of Regeneration.

Thus again the Perfect Number will be Justified and Man shall know that God still reigns in the Heavens and upon the earth.



FROM THE MOUNTAIN TOP.

WHICH OF THESE ART THOU?

It is to thee I speak, and not to another. Thou who believest thyself a chosen vessel for the Christ to manifest His presence within, yet who hast filled that vessel to the brim with poison tipped slugs of envy, jealousy and malice, and vials of corroding egotism, self-assertion and depreciation—depreciation of others whose shoe latches thou art unworthy to unloose. Thou who darest to face the Altar and the sacred feast thereon with a lie upon thy lips: thence to cry out, "Behold me O Lord, send Thou me to Thy chosen ones that I may bring them to Thy feet." O that the heavens might open to show thee thyself, ere the day is past and the night is upon thee.

Humble thyself in the sight of God and plead with Him that thou mayest stand in the light of His countenance and see thyself as He sees thee. Thou who are flesh of my flesh and soul of my soul, though thou knowest it not, Thou who dost take of my gifts, then throwest them into the faces of my messengers. Thou who canst behold only an image of thine own self in the eyes of another, and seest not that another soul is looking out therefrom.

Seest thou not even yet that the day of separation is upon thee? That the day of free choice is swiftly passing by?

To thee who art of clean heart, to thee I say rejoice! For thou art of those who shall stand upon the right hand of thy Lord. Thou who hast pity for the broken-hearted, and bindest up the wounds of the stricken. Thou who lovest thy kind with so great a love, thou seest not thyself alone when thine eyes rest upon those who sit in high places. Thou who beholdest the Christ as the Heavenly Man, and not as a burden bearer of thy sins. Thou who beholdest the Law as a treasure to be kept, and not to be cast aside. For thee there is room in the Heart of Christ.

For thy sake will thy Lord listen to thy plea for thy fellow man.

Which of these two art thou? Which wilt thou be when cometh the day of days?

 SELF RESPONSIBILITY.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXXIX.

In a previous communication to Templars, on the subject of self-responsibility, I stated in effect that a single individual might

defer the advent of an Avatar for a definite length of time. Many Templars have looked askance at this statement, others have refused to even tentatively accept it, owing largely to the fact that they are not capable of fully accepting the philosophical viewpoint of the Initiates on the subject of Centralization—centralization of power, of energy, of force, and even of every constituent of gross matter, and of the geometrical lines of influence which guide, attract and crystallize, and finally solidify and disintegrate the minor crystallized divisions of every ion, atom, molecule and cell which is responsive to one or the other of the seven major tones or keys which control the said lines of influence, and which therefore are primarily responsible for the raising and lowering of the vibratory pulse of all matter in manifestation on the physical plane throughout a manvantara.

It requires a strong analytical and mathematical turn of mind to divide and subdivide and remold into a definite mental form, possible of expression by words, all the various aspects of Centralization; and unless one has the power of raising the personal consciousness to a state corresponding to one or all the lines of influence of the seven keys aforementioned, it is difficult to grasp the subject in its entirety. It depends upon the ability to do this as to how far it is possible to grasp the deep truth I endeavored to express in the words of the message referred to in the beginning of this communication, and it depends upon how far even the average human being can identify his consciousness with the central cell of each form of differentiated substance within the line of influence where evolutionary law has placed him, as to how near he can approach the state of evolution commonly referred to as adeptship.

If the central cell—the mind and soul—of a human being within the same line of influence as that which enfolds the individual Ego of one who has reached adeptship (and who therefore may possibly fulfill the duties of an Avatar to all within that line of influence) shall set his will and mind against the outer expression of that particular Avatar, he can set in motion elemental forces which might greatly hinder the appearance of the latter for a limited time. Such an individual might not even be conscious of the effect of his line of action, as a child on the physical plane might easily and innocently set fire to a valuable building by some careless act, or as an evil minded person might wilfully and deliberately commit a similar crime; it would be the action of the fire itself which

would destroy or injure the building; neither child nor man could be classed as the effect, although one or the other might be the cause of the fire.

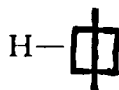
It might be the use of the stored up power in the man and his position within the line of influence that would make possible such temporary inhibition as I have mentioned in the case of an Avatar, but it would be the character of the energy set free by his acts that would be the determining factor in such inhibition; and the stored up power which made possible his action would necessarily be the fruits of previous efforts at gaining control of the centralized forces of some one or more forms of substance. That central point or spark in every cell or division of mental or physical substance is the point of connection between spirit or matter. It is the individual consciousness of that cell or division, and the greater man's recognition and control of the central cell of any form of substance beneath that which constitutes his own vehicle of expression, the more potent for good or ill are the effects of his acts.

If I were to tell you that barely seven people, four men and three women, were the points of precipitation, the avenues through whom the powers of disintegration, slaughter and destruction were pre-eminently active at this era—one in each of the seven major divisions of the earth—and that not all of them were perfectly conscious of the measure of their use, you might feel justified in disputing my statement, yet it is true. All other exterior influences at work to create the present conditions in all the great nations of the world are secondary, although many of them are aware of their being used for such purposes.

When any great issue comes up which affects the world as a whole to a supernormal degree it has been precipitated by two centralized powers or individuals, one on either side of the problem presented; one is positive to the other's negative. Every secondary power or individual who consciously or unconsciously thwarts the action of the law which provides for a true and just solution of the problem, retards the action of that law.

The fact that such a great issue has arisen is a very sure indication that the evolutionary forces have forced the issue, whatever may seem to be the contributory causes. Even the crude laws of combat between man and man have a large measure of divine initiative behind them; the third person who steps in between the combatants, or who endeavors to trip or throw or over-encourage one or the other by overt acts, is the real enemy to both.

When the great issue has been settled the secondary or contributory causes may precipitate other issues, but they would not be of like import. Here again I revert to the primary cause of this communication, namely, the necessity for a better understanding of the laws of Centralization, and of personal responsibility, by students of life who are striving for the apples of wisdom, the fruit of knowledge, for they are the fundamental laws of all progress.



THEOGENESIS.

Sixth Stanza, Sixth Sloka

“The six Sons of Fohat came to harden and condense and direct them into form according to the pattern of the Chayas of the Gods.”

In one of the Commentaries on Fohat Madam Blavatsky states, “Fohat is the key in occultism which opens and unriddles the multi-form symbols and allegories in the so-called mythology of every nation.” That this is true no intelligent student of the Secret Doctrine, the Egyptian and Greek philosophies can doubt. Under many different names Fohat was the highest concept of a God in manifestation many ancient writers were able to formulate. Whether it be from the standpoint of a God or from that of cosmic electricity, it matters not; energy, per se, Fohat in its highest aspect, is in fact the building power of the universe, and the six Sons of Fohat, referred to in the Sloka, are, among other forms of energy, Electricity, Magnetism, Sound, Light, Heat and Cohesion, and it is by the action of the said forms of energy that primordial substance is condensed and hardened into grosser forms of substance,—the constituents of all the forms of life in manifestation. In practical Occultism these energies are called the Seven Radicals. It would be difficult to attempt to define their super-sensuous aspects. While they are actual entities it is only in their effects that they are cognizable by the senses of man in his present state of development. The process of forming, disintegrating, and re-forming primordial substance goes on continuously throughout the universe until the end of a universal age. The divine spark, the basic energy of all lives, is said to emanate from the Central Spiritual Sun in definite waves, and not until the last spark of a wave has been clothed in primordial substance, and well on its evolutionary journey is it possible for all the life forms

developed during the length of that wave to enter into Pralaya. But there are waves—cycles of time—within waves, during which similar processes of evolution are carried out to those which open the great universal age.

Some one has said that the only difference between the units of the human race is a matter of time; some of those units are older than others. This may be quite true in view of the teachings of the Masters in relation to the gradual unfolding or emanating of the divine sparks at definite periods during a great universal age. If this fact or theory be accepted we can understand why it is that the methods or processes of evolution referred to in the Fifth and Sixth Slokas of the Sixth Stanza are similar to those which relate to the manifestation of life as given in the First Stanza.

The Chayas (shadows) of the Gods are the first reflections in form of the conscious entities aforementioned as only known by man in his present state of development by their effects; in other words, entities which have a definite form and conscious existence in the super-sensual world, but who are only objectivized on the physical plane in varying degrees or forms of energy.

According to the Secret Doctrine, the findings of modern science and the philosophy of the ancient Wisdom Religion, relative to the genesis and evolution of the human race, differ materially. The latter makes no provision for a "missing link," and declares that the human race preceded the animal races by many cycles, and that the evolution of the animal race was dependent on the human race which was divine by nature, although without mind in the strict sense of the word, until after the incarnation of a higher order of beings within the shadowy forms—the Chayas of the Gods."

If this be true it will at least partly account for the innate conviction in the mind of every intelligent reasoning human being that at the base of his nature he is divine, notwithstanding the weakness and fallibility of his objective or "lower self," and would account for his inherent repudiation of the scientific theory of evolution from animal to man.

The divine soul in man cannot accept the theory of its descent from an animal, however willing the cold reasoning faculty of mind may be to accept the theory. The Secret Doctrine also states that the race of half animal and half man (born as a result of the sin of the mindless) was utterly destroyed. If this be true the theory of the "missing link" falls to the ground.

Every student of occultism should fortify himself for future discussion of these all important subjects wherever possible by earnest study of the Secret Doctrine. These books may be found in all general libraries.

B. S.

A MASONIC ALLEGORY.

It seemed to me that I heard a Voice saying—Behold, I will show you the Grand Lodge of the Brotherhood of the Builders, who through many labours follow out the design of the Great Edifice of Spiritual Evolution that I have planned; and which must be the work of all Mankind.

For though I, being no other than T. G. A. O. T. U., dwell not in any temple made with hands, yet are all those which My Brotherhood erect not the less symbolic of a great reality; whereof now you may see somewhat.

On the tessellated pavement of your own Lodge are your initiations worked out, for it symbolizes your portion of Time and the many changes of Life; but that Pavement is but representing the Floor of My Lodge, which to the Brethren of your World is the green Earth whereon the history of their attainments is gradually measured out as they successively tread it.

And whereas your Ceiling depicts certain things to you, it but typifies Mine, which to you is the star-spangled sky—for the innumerable worlds which are the lights of the Ceiling to Man, are included in My Mastery, which knows not such limitations as are imposed by Human Consciousness.

Therefore, O Man, though your own Mysteries are enacted within the four walls which symbolize to you Work, Love, Help, and Joy, yet those of My Lodge know no other limits than the North, the South, the East, and the West; its Ceiling reaching to the Zenith and its foundation to the Nadir of your perceptions.

Your Pillars of the Doorway, which you know as Jachin and Boaz, are to Me the Past and the Future, separating those who have known Me in their several degrees of Attainment, from those who have yet to learn so much of the Mystic Word as may enable them to turn the Key of Life which unlocks the door of the Way to them, as it has done to you.

But over that Entrance is the Royal Arch of which each part is builded of things truly done; and its Keystone is Truth—upon it always shines that Light of the East which has been the light

which has guided all who have sought the Entrance and found it.

And in the Centre I sit always, which is the Present and the Now to you who have entered; though not always have you possessed the power to see even your ideal of My Face truly, because its aspect changes with your evolution.

For though you have passed the Doorkeepers, who are Experience and Experiment, that try all who would enter to see if they be worthy, yet is the Door ever open to the least of My Brethren, as they may have learned even but the first letter of the first syllable of the Word; whereas the greatest have as yet seen Me but dimly, or as I have been symbolized in the Pillar of Fire that rises upon My Altar, standing even in the East of Time, and is constantly before all the pilgrims of My Way.

And those who so enter come to read in the Omniscient Book, which is the great Book of Nature wherein I have written down all that Man may learn; and whence has been drawn all human Knowledge, as I offer the Book to whosoever would peruse its pages.

Yet has it taken all very many ages to read; for only gradually have My Brethren been able to translate its cyphers, and according to the Degree of their Attainment has it even been to them—page after page and cypher following cypher. And the Book has always two parts, whereof the last is but a sealed one to you, because it can only be read by those who are yet to come, but have in past time understood what preceded.

But behold the Symbols whereby each page has to be interpreted; they are the Square of Rectitude, the Compasses of Limitation, the Plumline of Trial, and the Level of Observation. Now whosoever has understood their use truly, has become seated upon his temporary Centre in Time, even as I sit at the great Centre of Eternity. For as My servant of the remote Past, the great Hermes, truly taught, the less is similar to the greater, however different in degree.

To those who reach the Centre, though it be but the less, it has to be gained many times life after life before it truly becomes their own, but I will always be their help; until at the last their Spiritual eyes have become sufficiently opened for Me to confer upon them the 33rd degree—with which I pronounce the words *Consummatum Est*. Then shall they see My Face, not as in a glass darkly, or as it may have been in their ideals, but as I AM.

Auckland, New Zealand.

S. S.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

If the ruling hierarchy of a world or a nation does not prepare for the inevitable counter attack, at the same time it prepares for an assault on any defended position in life, it will most surely meet with final defeat. The same law which makes necessary such provision in the case of a Hierarchy holds good in every department of life, cosmical or individual. If man neglects to prepare for the negative action of a positive act, in the line of religion, business, personal or family life, it matters not how successful may be the first effects of his positive act, he will be caught in the toils of the negative action of the force he has set in motion, as surely as the sun rises and sets each day.

✻

It takes humanity a long time to learn to apply the knowledge he has gained of mechanical laws to those problems which most closely concern his mental and spiritual progress. If the progress of higher Orders of life must depend upon their knowledge of the action of the said laws, what chance has the average man of the world to keep what he has won as aids in progression if he refuses or neglects to act in accordance with the demands of those laws, and consequently makes no commensurate effort to that he has put forth to win in order to protect and hold that to which he aspires?

✻

The great failures in all fields of life have lain at the doors of indolence or of ignorance of the one vital necessity for success, *i. e.*, preparation for the inevitable rebound of the force or object set in motion. Indolence or excessive self-confidence will leave man open to disaster, when normal sane methods of procedure in meeting the reaction of a precipitated force with a like ratio of strength and endurance to that set free in precipitation would bring success.

✻

You will find the same laws govern every phase of life if you

search deeply enough. Life in action is never singular; it is always dual; consequently no greater service can be given to those units of humanity who have had no opportunity for absorbing knowledge of the action of this law than by giving constant, unremitting effort to supplying this deficiency. M.

CHILDREN'S DEPARTMENT

Temple Builders—No. 154 LETTERS FROM BUILDERS.

Chicago, Ill.

DEAR FRIENDS:

I am very thankful to you for sending me the monthly volumes distributed to me. I think it was very nice of you to send me.

I have decided to have a garden this year and wish you would send me some seeds. I think it was very nice of you to send me the flowers.

Every time you send me a letter I become more interested in what I could now say our club is doing. The link you sent me is wonderful and I would like those boys to write to me. I'll try my best to interest others in the club. I wish you would send me the monthly copies.

Respectfully yours,

MORRIS KAPLON.

Salt Lake City.

DEAR FRIENDS:

I am writing you a few lines about me. I'm twelve years old and go to the Grant school. And I'm in the Sixth B and was also made a member of the Scouts, of which I am corporal.

Last year we had a war garden, and I was given one of the prizes by the city schools for the best vegetables. I think it is wonderful how the little seeds developed into large vegetables; first the little green shoots and then the leaves and then the large vegetables. After a few weeks of sunshine and water they were ready for use.

Tomorrow I take my first violin lesson, for I like music.

Yours truly,

HENRY MONHEIM, JR.

Denver, Colo.

DEAR SIR:

I have not been receiving your leaflets lately. Kindly notify me giving the reason. Hoping I will receive them from now on, I am

Yours truly,

ROYER THOMPSON.

New York City.

DEAR FRIEND:

I hope that you will forgive me for not writing to you as I used to do, the fact being that we have moved and had a severe winter with many days when the thermometer was even ten below zero, which resulted with me getting bad colds. I enjoyed myself, however, skating on the lake and coasting down the hills with my friends.

We organized a small "radio club," but the breaking out of the war between the United States and Germany caused it to be dissolved. I am enclosing the small sum of 50c in stamps to help in covering a little of the expenses. I have received your letter and I thank you for the pretty flowers and leaves you have sent me, also the pamphlets were very interesting.

Hoping that you will write to me, I remain

Cordially yours,

ISAAC BARKEY.

New York City.

I have read the King's Valentine and I am greatly interested in it and would like to be enrolled as a member of the Temple Builders, Children's Department.

Very truly yours,

ETHEL KEYTON.

Letters from England, Canada, New Orleans and other parts of the country have been received and read with interest. We will print more of them at various times. To all we send greetings of the bravest and best. Especially to the dear English group who are working so bravely right now to hold their light high in these difficult days, and who sent us the bluebird for happiness, we send encouragement and love.

WHAT THE STARS TOLD JEANNETTE.

A little maid sat on my lap one night
Gazing up at the stars shining so bright;
And with a sweet look on her face she said:
"I think that the stars try to do just right."

Ah, dear little one, I hope you will take
This thought to your heart and by it be led,
Then some day you will surely awake
To find your feet treading in paths of Light.

—Age 7.

A WORLD CAPITOL FOR PERMANENT PEACE.

May I interest you in the establishment of a world Capitol, for permanent peace, prosperity, law and order; to be composed of representatives from all participating nations, limited by a constitution, providing for freedom of the seas, the guaranteeing of boundary lines, protection against invasion; and that each nation shall be free to attend to its own domestic affairs?

A farmer, a city, or one of our states is not required to protect their rights or boundary lines by force. Why not international laws to protect nations?

All international questions would go to this court for final settlement, so there could be no war between nations.

A world police and navy would enforce international laws or court decisions and police the oceans.

Non participating nations could not long compete and pay their high tax for army, navy and forts.

Would not a majority of our nations agree to a constitution providing only protection and not interfering in any way with their domestic affairs?

National armies, navies and forts would not be needed. The state militia could support the peace officers for domestic affairs.

If arms were made by, and kept under government control, outlaws and thieves could not arm themselves. This would prevent internal war, many crimes and save us a big private profit.

Leading men in this work agree in their replies to me, that we must finally progress up to this ideal. Will you help to shorten the

time, by talking it in private and public, by correspondence, by writing for publication and by interesting representatives of this or other governments directly or through your friends?

H. A. HESS, M. D.,
City of Paris Bldg., San Francisco, Cal.

TEMPLE CONVENTION NOTICE.

The Nineteenth Annual Convention of Temple Members will be held beginning on the 4th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 3d, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodations at the Halcyon Hotel at rates varying from \$1.50 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

TEMPLE ACTIVITIES AND NOTICES.

SPECIAL NOTICE. There is urgent need for help at the Temple Headquarters, the home of the Guardian in Chief. It is an opportunity that a student of Occultism should be able to appreciate, an opportunity for mutual service in the making of a real and permanent home among a few congenial people. Good health and some knowledge of the domestic needs of a home are requisites. What is commonly called "an all around man," one who is willing to do whatever is necessary in or out of the building would be greatly appreciated. A man and his wife may be still better. If unable to personally respond to this call will you make some effort to put us in communication with some one you could recommend, and so "do your bit" in the Temple army fighting against ignorance and wrong? If the central cell of Nation or organization is not well sustained, its

other units must suffer from inanition. Address The Temple of the People.

* * * *

Dr. and Mrs. Dower spent some days of the present month at Palo Alto as guests of Dr. and Mrs. Little of that city. Meetings were held and members visited at Palo Alto and vicinity.

* * * *

Members and readers are advised to promote the ideal of a World Capitol for Permanent Peace as suggested in the article in the present issue by Dr. Hess. That ideal, now so widely obtaining, is the only way to permanent peace on this planet. The article referred to is printed in leaflet form and extra copies will be supplied on request by Dr. H. A. Hess, City of Paris Building, San Francisco, Cal.

* * * *

Owing to demand for same, copies of "Occultism for Beginners" have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper, 25 cents, postpaid. Order from Halcyon Book Concern, Halcyon, Cal. In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store, 5th Ave. and 27th St.

* * * *

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

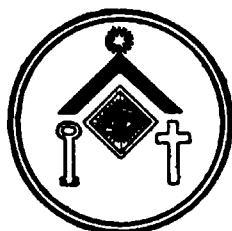
The Temple Artisan

Vol. XIX.

JULY, 1918

No. 2

Behold, I give

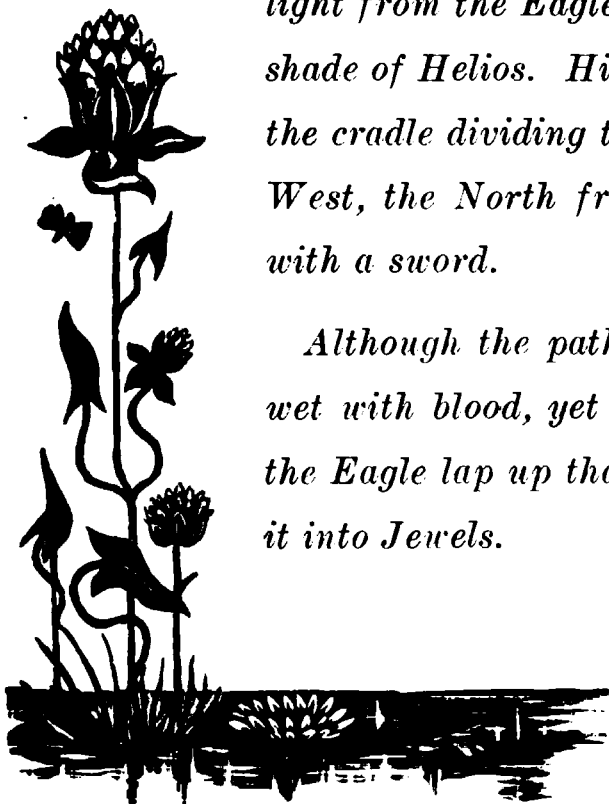


unto thee a key.

THE NEW STAR.

O'er the cradle of the New Humanity shineth the light from the Eagle's Eye across the shade of Helios. His rays now pierce the cradle dividing the East from the West, the North from the South as with a sword.

Although the path of the shade be wet with blood, yet shall the fires of the Eagle lap up that blood and turn it into Jewels.



THE AVATAR.

The great test of the degree of development a human soul has reached in this Messianic Cycle will be whether it is a matter of vital importance as to what form,—or even whether there be any visible form,—the coming Avatar of the human race will choose in which to perform his mission to man.


Unless a man has evolved to the degree where it will have been possible for him to interiorly recognize the presence of the Christ when contact is made within the Auric Sphere of the earth, he might be as easily deceived, as many men are now deceived, by the claims of those who declare themselves to be Avatars of the present age. And if the soul of a man is evolved to the degree referred to, it will be a matter of indifference to him personally as to whether that Avatar will appear in a physical body or not, for he will know, beyond any shadow of a doubt, that the long sought is at hand when He comes, as surely as one would be conscious of an electric shock, even if there were no dynamo or battery in sight, when one received that shock.

In the process of development, one would have created within himself, a psychic center of action within which a response would be aroused by the mental stimulæ of another who was attuned to the same key.

Perfect devotion to, and inter-communication with, the Christos, would attune the consciousness to the key-note of the Christos, and every Avatar of the Christ strikes the same key, to use a homely illustration.

If you are a sensitive, the presence of a beloved one in your immediate vicinity is known to you at once. You have no need to argue the question with yourself, or to turn about to face the physical form of that loved one. Then how much greater would be the magnetic attraction of the vehicle of the Christos to whom your soul was drawn.

There is always a measure of doubt, or unbelief, if man must see with his outer eyes before he can recognize the Truth.

H—

THE NUMBER SEVEN.

TEMPLE TEACHINGS. OPEN SERIES, No. CXL.

Though it tax your belief to the breaking point, I must repeat again, and yet again if necessary, a statement made to the original

group of seven disciples called together by the Initiates of the Great White Lodge in the year 1898 to form the nucleus of a future organization. This statement was in effect that the seven said Initiates had labored diligently for centuries to secure seven highly organized, psychically sensitive disciples in incarnation *at one time*, who would remain faithful and obedient during the necessary period of their chelaship, in order that they might gain the knowledge and power which would enable them to work in collaboration with the Initiates for the further enlightenment of the more intelligent people of the world, in ways absolutely necessary for growth on interior lines of life. As I then told the selected seven who formed that first group, it remained to be seen how far success would crown the efforts of the units of the group. As the natural span of life for the humanity, the present races of the earth, does not allow for more than 50 years at most, in which man in his prime is capable of strenuous, long protracted mental and physical exertion, it can be readily perceived that many vacancies must have occurred in groups previously formed, before their units were fitted for the work to be accomplished; and as part of the necessary training leads to the prolongation of life the failure or death of even one, at a critical point in training, would leave the group incomplete and valueless *as a group*, unless the vacancy could be filled at once.

It is now time that some of the information given to the first mentioned group should be somewhat extended, for there should be those among the students of life who would be fitted for any vacancy which might occur in such a group.

One cause for the secrecy maintained in regard to Numbers by the Masters of Wisdom is the difficulty encountered by the average human being in comprehending the nature of the substances which constitute the first four planes of manifestation. Finite minds are not as yet capable of cognizing the nature of the finer forces or energies, and their relationship to number, although their effects are noted under different names in all the ancient philosophies. It is not until they are reflected or radiated, i. e., until the Three become the Four and Seven, that their nature becomes even approximately understood and noted by the senses of man. This is soon apparent to the inquirer who seeks to discover by mechanical means the secret which only the key of touch, i. e., feeling, will unlock.

Science has striven in vain to discover the source and ultimate nature of Light, Electricity, Heat and Gravity—the Four which become the Seven by differentiation (the last three are Magnetism,

Chemical affinity and Cohesion). To reach a better understanding of the main point under discussion—the necessity for a group of seven human beings—it is well to postulate a Central Spiritual Sun as the basic source of the above mentioned energies and of all forms of life in manifestation within the sun and planets of a solar system. The recipients of the radiations from the Central Sun, take the form and nature of the said energies and it is as various degrees of those energies that they become evident to the senses of man on this earth.

Somewhat as the spokes of a wheel reach the circumference from the hub, the seven direct rays or energies pass from the Central Sun to the center of the objective sun, thence to its circumference, and again to centers of groups of *nebulæ*, which will become centers of other planets, and thence to man.

The heart of every human being is an embryonic center of a world to be, a point of attraction, as it were; but in order to receive and be able to respond to the action of the said energies, from the center of the earth, for instance, they must pass first through the seven most highly organized and highly evolved Beings upon or within the earth. These Beings are vehicles for the transmission of attenuated forms or degrees of the energies referred to. They are sometimes erroneously termed Gods; they are in fact Masters of very high degree. In turn there must be seven lesser beings, and again seven times seven, through whom in constantly lowering degrees those streams or lines of energy must pass in order to safely reach and accomplish their divine mission of growth and development in the masses of less developed human beings, and thence to the heart Center of every other living creature. It is by means of the said energies and their differentiated degrees that all matter in manifestation is created and maintained, and he who comprehends the exactness of all the laws governing physical life understands that there can be no variations in the enforcement of those laws.

In our postulate I have given you some idea of the methods and principles involved, but no human intellect can grasp the reason for the use of the numbers, Three, Four and Seven throughout every center of manifested life. We know their use is the effect of an action of universal law, and must be satisfied with that knowledge for the present. The Masters of high degree select such groups from their personal disciples as are necessary for the furthering of their work. Positions in groups are not matters of choice by the disciples. If a single vacancy occurs in a selected group of seven units, by the

passing from earth or the failure of a unit, the perfect interchange of thought and effort, and the necessary alignment of the group with the seven-fold division of Masters who direct their action is broken. The work of the Masters for that group is jeopardized if the vacancy cannot be filled. While the privileges of the units of such a group are many, the responsibility is great.

By means of the intercommunication established between Master and disciple it is possible for the Master to so instruct the disciple that he may become a conscious instrument for use in the evolution of lesser orders of the kingdoms of nature, at the same time that he is becoming a unit of a center which will ultimately become the nucleus of a larger organized body, and so aid in enlightening the masses of humanity. Thus, as it were, on strictly mathematical principles, a direct line is established from the Central Spiritual Sun through the fields of spiritual as well as material life. I say spiritual life for spirit is the guide, the director of all the forms of energy which constitute life in manifestation. Naturally I can give you but little more than correspondences in such an article as this, but those correspondences or hints may be of incalculable importance if you will be guided by intuition in reaching conclusions. However, you must bear in mind that the energies mentioned are conscious spiritual entities on their plane of manifestation, and that it is only the effects of their action on their own plane which appear as forms of energy to the senses of man on the physical plane.

It is perfectly true that from each solar orb is radiated the streams of energy which supply life force and power of growth, in lines of mathematical precision, to each one of the heavenly bodies belonging to its solar system. In their passing the ether is thrown into waves.

The more highly a human being may be developed the greater the possibility of aligning his consciousness with that of the spiritual Beings which are the vehicles of transmission, to and fro from one plane to another, of the finer forces of nature, and the more surely can he attract and use those nature forces.

All other forms of energy in operation within the physical plane are combinations or differentiations of two or more of the seven before mentioned energies. There is a perfect system of interchange and interaction between the seven streams of energy as they pass from a sun to the various bodies of its solar system and thence to all the centers of life upon or within those bodies. Full knowledge of this system is only known to the Masters of Wisdom who have

become, as it were, perfect dynamos of tremendous power, and as a result of their control of the nature spirits they are able to direct some measure of those streams of energy into the channels which can be used by them for the benefit of the world at large and so help on the evolution of the units of that world. Those channels are the seven-fold groups of which mention has been made.



NOTE.—According to the above instruction given by the Master, every form of energy or force, Spiritual, Mental or Physical, is a variation or a combination of two or more of the energies named by him, and it is only as they are used by means of the System mentioned that the best possible results are attainable.

As that System can only be taught to specially prepared disciples, it is not difficult to understand why such wretched mistakes and misuse of the said energies occur, as is too often the case when they are used by those who designate their methods "Divine" or "Mental," yet who are ignorant of the real nature of the forces used, or of the ultimate effects of their use.

Every true and earnest student of life who will conform to the necessities of Discipleship will sometime be given opportunity for becoming such a channel as is mentioned.

B. S.

THEOGENESIS.

Sixth Stanza. Seventh Sloka.

"Two new doors were opened from the Finite to the Infinite."

COMMENTARY.

As a figure of speech the word "door" is commonly used to designate the entrance to a room or building. As a symbol the word may be used to designate an intermediate state of matter, force or substance between two planes or states of life; and under certain circumstances it may be used to indicate an individual; Jesus of Nazareth referred to Himself as a "door."

As used in the above quoted sentence of the seventh Sloka the word "door" is indicative of the more advanced thought lines taken up by a large proportion of the present races of the earth. The said thought lines are doors of entrance, as it were, to a more advanced state of evolution than the masses of the present humanity have yet reached. Figuratively speaking, any man or woman who is capable of receiving and assimilating the philosophy of the Wisdom Religion, upon which the thought lines referred to are based, and who is capable of imparting the truths of the same to another—one who is capable of catching the rhythm of the great new impulse previously

mentioned in these commentaries—is in process of becoming a definite part of the “two new doors” referred to in the above quoted sloka.

As there are two doors mentioned, it is evident the dual action of the laws of all life in manifestation is to be peculiarly strong during the period in question, and the deep student of occultism is not obliged to tax his power of thought to any great degree to perceive the signs of the opening of the “two doors” mentioned. Both before and after the opening of the present war, in which nearly all the large nations of the world are engaged, the Master Hilarion stated that, notwithstanding the fact that there were then no exterior evidences of a religious war, we would find before the end of the war he predicted that it would be the greatest religious war the world had ever known.

The opposing forces indicated by the term Democracy and Autocracy, now in such common use, will be found to be peculiarly apt before the closing days of the war which is now but barely commenced, and the action of the said forces may eventuate in religious antagonism powerful enough to tear the individual auric sphere of each nation into as many fragments as the outer forms of these nations may be torn by the material weapons of modern warfare and civil strife. Orthodox religion may be arraigned against all forms of free thought, and the schisms in the different sects and divisions of orthodox religion lead into open war in their own ranks, while similar friction between the different cults and divisions of what is termed “New Thought” may lead to similar conditions of warfare between them and the different sects of orthodoxy.

Politicians will take advantage of all this religious warfare to gain their own ends. All this would seem deplorable if it were not that it is the inevitable result of the ignorance and selfishness of the human races throughout the ages which have preceded the present age. The karma of the evil acts committed by man must be “paid to the uttermost farthing” before it would be possible for humanity to enter upon the Golden Age prophesied by the seers of all time. As that karma can only be expiated by means of suffering no such peace as the majority of the people of the world are praying for is possible until the Lords of Karma have done their perfect work and the adjustment is completed between the higher and lower selves of all humanity.

The correspondence between Autocracy and Democracy, and the Orthodox Religion and Free Thought is evident, and it would seem

that all four would be cast into the limbo of the past before man can attain his spiritual birthright, and a new humanity has evolved a perfect system of government based on the Golden Rule.

The present systems are the natural sequences of the aspirations and efforts of older races of people, but the opening of the "two doors"—the higher aspirations and efforts of man—will result in gaining him the use of the finer forces of nature to a far greater degree than is yet possible. Aspiration and unselfish effort will attract hierarchies of beings of a higher, a spiritual order into the aura of the earth, raising the vibration of all live forms within its area. Mankind will then have the will and the wisdom to evolve new codes of laws and morals under which he will be enabled to create altogether different conditions to those under which he is now living.

B. S.

TEMPLE CONVENTION NOTICE.

The Nineteenth Annual Convention of Temple Members will be held beginning on the 4th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 3d, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodations at the Halcyon Hotel at rates varying from \$1.50 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

We frequently hear the term "Patriotism" defined as "Love of one's native land." If that is a true definition, then we should decide upon our individual interpretation of the word "native" as applied by each one who considers himself or herself a patriotic American or a patriot of any other country.



There are only one, two or three generations between the present and the time when America was inhabited by savage races. The oldest white man of this present generation can remember the time when the sight of another white man was rare in large sections of this country.



If by the words, "Our native land," we mean the country inhabited by our forefathers are we patriots in the sense the word is used in America? If by "Our native land" we mean the birthplace of this one single life out of many lives of which we know nothing; or if America is our adopted country and we have sworn off allegiance to any other country and become subject to the laws and customs of America by choice, is not America our native land, the land of our love?



If America has given us everything we have of wealth and honor, every opportunity for advancement in all fields of material life, protection, education, home and friends, have we any alternative, in common honesty, but that of repaying our indebtedness by any and all means in our power? Does the fact that we may disapprove of some action which involves the whole nation release us from the obligations of a patriot,—indebtedness to the land of our birth or adoption? Is it not our Native Land, our Country, right or wrong? Have we any right to accept all those opportunities and advantages and refuse to pay our indebtedness in whatever coin is demanded of us?

These are the questions the great majority of American people are asking of their own souls today, and only their own souls can answer, for the answer lies far deeper than surface indications would promise. They are not questions of choice; they are questions of Principle.



If we believe in a God, a Supreme Ruler of all life in manifestation, we believe He is responsible for our birth in America, or for our adoption by America, as the case may be, and thus has made us debtors to this land. Is it in human reason that He should have so placed us and then given us the right or privilege to repudiate our obligations to this land? All Christians are exhorted by their Priests or Ministers to use the "Lord's Prayer," in which occurs the words: "Forgive us our debts as we forgive our debtors," but we can find no words in that prayer, nor in any other true prayer, which bid us to forgive our own debts; in other words, to repudiate our own indebtedness.



If we do not claim to be patriotic, do not claim to consider America our Native Land, the land we love, have we a moral right to remain in America and partake of her advantages if there is any question of our obedience to her laws, or refusal to pay our debts to her? Do we not owe allegiance, love, patriotism, to whatever land we claim as our Native Land?



In trying to solve these problems, it is only right to consider the viewpoint of those to whom has been revealed a different view of the obligations of life than that held by the average man of the world;—in one sense of the world, a cosmopolitan class: men and women who are without A country because they have made ALL countries their own, all men their brothers, and who believe they are living under a higher law than the law of any one land. If they believe that the laws and policies of any one land in which they are residing conflict with what they believe to be the Higher Law, they are in a very difficult position. The highest Exemplar of that Law that this particular class of men recognize, seems to have solved the question in these words: "Render unto Cæsar the things which are Cæsar's and unto God the things that are God's." There have been many different interpretations of those words and no one human being can interpret them for another.

Argue as we may on all the questions here presented, does it not finally occur to us that the Divine Light in each one of us, the Light of Conscience, is the Voice of God. It alone can answer these questions to our satisfaction. The man who believes he is a cosmopolitan patriot and who thus claims the whole world as his Native Land, may find his justification for his action, or refusal to act in some emergency wherein, to his mind, a principle must be violated, in his belief in the fundamental unity of the human race. Another man, believing that the single country to which he has given allegiance is his native land will find his justification in his belief that he must act or refuse to act as his country demands, regardless of any other claim on his obedience. When all is said, who is great and wise enough to answer these questions for all mankind? Can any lesser being than the Lord God Almighty do so unless it be as the enlightened soul of each conscientious man and woman gives answer to the questions put in the light of divine wisdom.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 155

WEE WIN.

"I am sure that little white chick is blind," I heard Madame say one morning. "And the heat makes it dizzy. I think the kind thing to do would be to kill it."

"*Why kill anything?*" I said. "Show me the little chick."

We were in the yard at the time surrounded by chickens of all ages, with and without mothers. We were throwing a few titbits to them, saved from our own table.

"Look," said Madame, "there she is. That weak little white one close by the mother. Did you see her totter then?"

Well might she totter! She was one of a large brood of Rhode Island Reds, like their famous mother, and this little "weak one" was a White Leghorn. She must have been several days younger than the youngest of the others.

The Reds were so vigorous, so ravenously hungry, they bowled everything over that came between them and the titbits we were offering. And so the little "weak one" was bowled over too.

I stooped down and picked up the little one. She seemed to have

no fear of us from the beginning; so I set her on a high wooden bin with a strong hinged lid (firewood was stacked inside), and here she fed in safety out of my hand.

It became the regular thing to look for this little mite and to rescue her from the rabble. And on this convenient table she ate with just as hearty an appetite as her bigger sisters and brothers—*now that she was at peace.*

What she found up there was very nourishing, too—wee Kittie's saucer of cream for instance, and tasty bits saved from the kitchen especially for Kittie and Kittie's mother. These the wee chick sampled without any question over and above her own supply.

Nothing more was said about killing, and I set myself to watch this little white morsel. I found she was a delightful mixture of independence and mother's child. If the brood was resting this little one was sure to be by herself, perhaps asleep (with one eye open) in the neatest of shaded places. But the moment the mother decided to move on, the little one was up and alongside of the mother, determined to be in the vanguard where she was learning many wise and pleasant ways.

After a day or two I said to Madame, "Let us change the little white chick's name. If we always call her the little weak one and always look for a little 'weak one,' we are doing the very thing to *keep* her 'weak.' Let's call her 'Wee Win.' She reminds me of a Wee Win I used to know."

And I went on to tell Madame how delicate that Wee Win was thought to be and what a mother's child *she* was too. The mother's big understanding love tho', in the child's glorious spirit of independence won the day. Because my Wee Winnie was just as independent as the wee chick. She was heard so often to say: "Want to sit by mesulf." Or again: "Do it mesulf."

And I made Madame laugh heartily when I told her of the day this little niece of mine went with her mother and baby sister to have a photograph taken to send to the dear Daddie away in North China. It was a great day for Wee Win. But when she found the photograph was to be a group photograph all her interest was gone, and her repeated cry was: "Taken by mesulf, taken by mesulf."

Now as this would have been extravagant, the wise mother arranged it this way—Wee Winnie sat away "by mesulf" in one corner of the sofa while Mother with Baby-Dorothy in her arms stood quietly at the other end. I can see every detail of that picture, and I love to know that that sober little white child sitting there "by

hersulf" is today a happy healthy girl graduate, studying medicine with the hope of going out to China to carry on her dear Daddie's plans there.

But to return to the little namesake. Wee Win or Wee Winnie she was always called now; and she knew her name and answered to it. She grew sturdier every day after we placed her "by hersulf" at feeding time. She would stand on the edge of the little mob waiting to be taken up; and I'll tell you what she did one day when I forgot she still needed separate treatment.

I was standing scattering bread-crumbs, different sizes to suit the different ages, and I was throwing, as far as I could conveniently throw, some big bits of soft crust to keep off the older chicks without mothers who were dashing in. I felt some real hard pecks on my bare feet, and I looked down to see Wee Win standing fearlessly between my feet. She would give a sharp peck with her beak as a useful reminder of her rights, then look up with her little head on one side to see what effect it was having on me.

"Oh! you little comic," I laughed. "And I forgot you."

I stooped down and soon had her on her safe perch.

Now I want you to understand I did not make an unnatural pet of Wee Win. I did not teach her to eat from my mouth or to go around on my shoulders or to come into the house. There was no need for this.

I wanted Wee Win to grow up a healthy, wise chicken and there was every reason to believe she would now. And above everything I wanted Wee Win to keep her spirit of independence, to keep her individuality—that priceless gift of God—the God within each one of us, whether chicken or woman.

She had her sphere of usefulness to fill, just as I had mine. I must not hinder her, just as I must not let her hinder me. So I did not fuss over her, tho' there was many a time she would have made a delightfully cunning playmate.

The mother soon noticed our care for Wee Win and she seemed to me very grateful. She lost all fear of us and became quite tame, standing to let us stroke her beautiful plumage. *She* soon had a name too—it was quite natural to call her the "Win-Mother."

She was a famous mother. Altho' tame with us *because she found she could trust us*, she had quite a different character in the yard. She was held in great awe by the mothers of other broods and by the pullets and roosters who had vainly tried to share with her what we

threw down for the Win-Mother and her brood. Pussy always bolted when the Win-Mother appeared. Teddie, the white Spitz, was more dignified—he did not run, but he gave her a wide berth.

F. G. McF.

(Concluded next number.)

TEMPLE ACTIVITIES AND NOTICES.

The Nineteenth Annual Convention of Temple members will soon be in session. Members are solicited whenever possible to attend these annual conventions as great Lodge forces are outpoured at these times and all who come have the opportunity of being carriers for high forces to the humanity around them when they return to their own environment.

* * * *

During the past month Halcyon had the pleasure of meeting personally Mr. Arthur G. Muzzy of Newtown, Conn. Mr. Muzzy has been a member for many years associated with the work in Connecticut.

* * * *

Dr. Anita Martyn, of San Francisco, of recent affiliation with the Temple, also spent a few days at the Centre. Dr. Martyn will undoubtedly radiate much Temple force in her surroundings.

* * * *

Now is the time to plant flower seeds. See list on advertising page of the Halcyon Seed Company and order what you need and help start the nucleus of a seed business at the Centre. Every order helps.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders for

payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

REQUIRED BY POST OFFICE. THE TEMPLE ARTISAN, a magazine published monthly at Halcyon, Cal., by The Temple of the People. Editor and Manager, W. H. Dower. Owner, The Temple of the People, Inc. No bondholders, mortgagee or other security holders.

THE TEMPLE HOME ASSOCIATION.

In the May number of THE ARTISAN occurred the statement relative to The Temple Home Association, that the possession of a membership certificate entitled the holder to the use and occupancy of about one-half acre of land. This statement was an error, for while this was the case under the original by-laws of the Association, an amendment carried several years ago did away with this feature of the Association work. Under the present rules no land is allotted under membership certificates. As said, however, in the article in the May number, a lot may be purchased of the Association at Halcyon and a deed given for the same so that members may have the opportunity of having a home at Halcyon if desired.

It was also stated in this same article that "the Directors accept the certificate of membership as payment on land in certain locations if desired by a member wishing a deed for same." The Directors have no policy of doing this and it has not been done. The thought intended in the statement was, that the Director accept *Investment certificates* as payment or part payment on land purchased in certain locations. This has been done in order to retire as many investment certificates as possible, but this action does not apply to Membership certificates.

The all important and vital function of The Temple Home Association at this time is that of a corporation holding land for future Temple purposes. As said in the May Number the Temple Home Association was organized under the *direction of the Master and is an integral part of the Temple work*, being the *material point of contact* for the spiritual forces working through the Temple. As time unfolds the important outer functions of The Temple Home Association will become increasingly apparent as a part of the general Temple movement.

Temple Correspondence Courses

By MASTER H.

"THOUGHT": This Course reveals the creative power of thought and correlates its birth in form on the mental plane with later events on the physical plane.

"SEX": The Law of Duality is the basic Law of the universe. Study it.

"SOUND": Sound and Color, occultly, are interchangeable terms and also are creative.

"METAPHYSICS": Soul Memory, Fire Elementals, The Law of Rhythm, etc.

"CHELASHIP": The Way of Attainment.

The above courses are offered at \$1.10 each.

BEGINNER'S COURSE

By F. A. LADUE and W. H. DOWER, M. D.

Without a clear understanding of the Laws of Solidarity, Cause and Effect, Seven Principles, etc., the student will be unable to understand the Teachings given by the Masters.

OCCULT MATHEMATICS

By FRANKLIN F. WOLFF

Every form in the created universe has its geometrical base and is the symbol of an inner power. Every student needs this geometrical knowledge.

These two courses are offered at \$1.50 each.

There are six lessons in every course outlined.

Address:

General Secretary, Temple of the People, Halcyon, California.

Halcyon Circulating Library

Write for lists. We have many new books and all the reliable old ones. Rental, ten cents for two weeks; deposit required of \$1.50 and returned upon request. Send us those new books you have read; many seek the opportunity to read them through the Library, and the Library needs them. Address: General Secretary, Temple of The People, Halcyon, California.

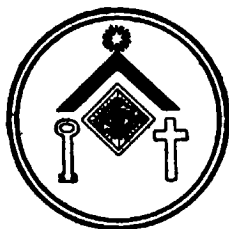
The Temple Artisan

Vol. XIX.

AUGUST, 1918

No. 3

Behold, I give



unto thee a key.

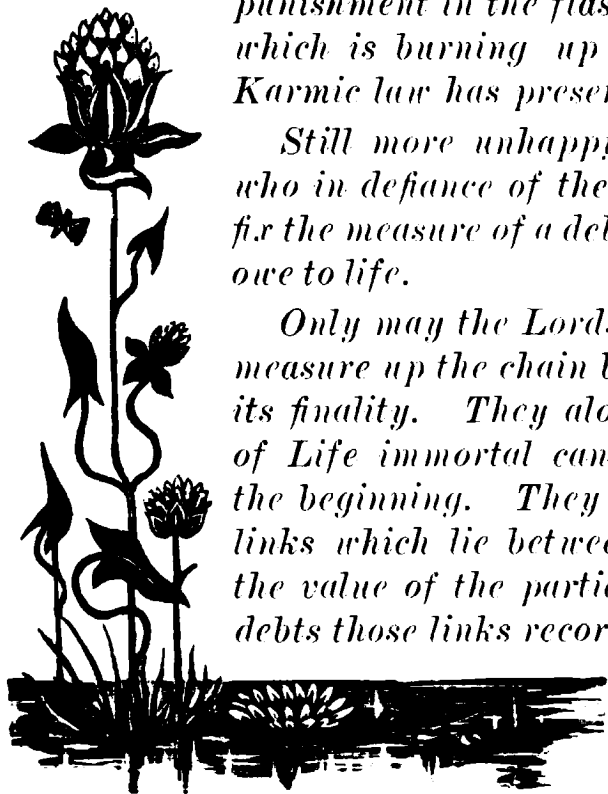
KARMIC DEBTS

Happy indeed is that man who in the midst of the flames of Karmic reprisal is able to rejoice and be glad that another hindrance is being swept from his path of life.

Unhappy is that man who can only see unmerited punishment in the flash of the fiery torch which is burning up the account that Karmic law has presented for payment.

Still more unhappy will be that man who in defiance of the law would dare to fix the measure of a debt another man may owe to life.

Only may the Lords of Karma rightly measure up the chain between the act and its finality. They alone of all the hosts of Life immortal can see the end from the beginning. They alone can see the links which lie between the two and set the value of the partial payments on the debts those links record.



A PRAYER.

Let me but sing a song of Faith Triumphant—
 Though all the world may tell of war and strife;
 Think but the thought, and ever hold the vision
 Of Peace and Love, and Omnipresent Life.

So may I help to heal with heavenly power,
 And hasten on the coming of Love's Day—
 When war shall cease, and nations be united,
 For this, O God! Eternal One! I pray.

Los Angeles, Cal.

LOUISE R. WAITE.

FROM THE MOUNTAIN TOP.

No God.

A Dialogue.

"No God! Thou hast no God? Oh piteous, most desolate mortal that thou art! I, who am also mortal as thou art, know beyond all power of speech, that God is God now and evermore; while thou of all created things must be the loneliest, saddest soul on earth, unless perchance there is another godless soul like unto thee."

Ans.—"If there be a God in Heaven or Hell or on this sodden earth, as thou wouldst have me think,—a God omnipotent, eternal, a merciful, a loving God, would He not show Himself or give some sign to starving souls like mine—if that which tortures me within can be a soul—when crazed with longing I lift my streaming eyes toward the skies and only face a wall of brass and hear an echo of my cries? Could such a God stand by unfeelingly while little children die in torment, while mothers bear their sons in torture inconceivable to man, only to see them slain by other mothers' sons, or handed over helplessly to demons in the guise of men, who crush each impulse toward the good, the beautiful; while maids become the victims of man's lusts, and all the earth becomes a shambles? Could God, your God, stand and never lift a hand?"

"Oh thou son of God! poor blinded soul, thou who knowest not that thou art truly son of God, despite thy faithlessness, despite despair and heresy.

"Our God is far too great to be confined in form like unto thine and mine, but yet so infinitely small that He can enter in and dwell eternally within each atom of thy soul and mine.

"Thine eyes are holden now, thou can'st not see. Thou wilt not let thine heart be still,—and God cannot be heard in noise. His pleading tones are not allowed to live objectively and bless mankind, but are stifled by the cannon's roar, the market's fell confusion.

"'Tis thou and thine who bear the stamp of cruelty, of vice and self-indulgence; thou and thine who kill unfeelingly and make the earth a shambles; thou and thine who choke the path and bar the gates which lead to knowledge of the omnipresent God who only waits the recognition of His fatherhood to free Himself from bondage of thy sins and prove Himself to thee and all thy kind.

"It is not God who stands supinely by,—but thee."

HEALING.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXX.

Possibly I may shock or discourage those among my children who have accepted modern interpretations of a philosophy as old as the world, and who in their efforts to reconcile two or more irreconcilable phases of that philosophy have given the mongrel result the title of *New Thought*; but I am hoping that deeper consideration and thorough investigation will better enlighten those who have accepted the view presented by the original founders of the various present cults.

First of all you must consider the natural tendency of the human mind to avidly grasp and strive to apply any fact or theory which gives promise of immediate relief from painful or undesired conditions. How eagerly they read or listen to the gleanings from any and every exposition obtainable which appears to confirm their accepted theory and reject in part or in toto the gleanings which appear to oppose or refute a theory founded on the same expositions. This natural trend of the human mind is so obvious that it does not require a very brilliant intellect to grasp and use a theory which seems to offer personal advantages as a base for propaganda, and you may note that the majority of the "New Thought" teachers have seized upon some method of healing or of gaining material wealth, and put it forth as the ultima thule of all endeavor. The very sound or sight of the word *spiritual* is seized by the imagination and generously applied to the aforementioned methods.

The suffering from what are at the very most temporary forms of disease, and the deprivations suffered from what are equally

temporary conditions of so-called poverty are far less acute than are other forms of suffering which the human being is capable of enduring.


The qualities of patience, courage and endurance, attained in one life period, might render the sufferer immune to the greater suffering in other lines; but this fact is tabooed or scoffingly denied.

In many instances the immutable decrees of the laws of Karma and Reincarnation are either denied or twisted into a form which would appear to justify the theory advanced. The illusionary plane of gross matter takes precedence in the minds of those theorists over what are in very fact the real planes of life, and this despite all their highly illumined descriptions of life after death upon those planes and their desirability as a dwelling place. Were such not the case a vaster knowledge of those decrees of law and life would be attainable than is possible while their present limitations obtain. That they are right in so far as their conception of the power of thought is concerned, is indisputable, but they are often wrong in their application of the power, and ignorant of the nature of the instrument used to accomplish their desired ends. Necessarily their thoughts are focused on the physical plane to a great degree, and this prevents the wider sweep of the soul on interior planes of life.

No intelligent mind can deny the fact that certain results are often accomplished by the application of mental force; the main point at issue here is whether such results would be desired by the individual who is treated by the said methods if he were aware of the ultimate effects. For instance, if a man is afflicted with a disposition toward some one form of cruelty, however concealed from others or discredited by himself, the fact of its existence at this time is the result of repeated acts of cruelty by himself in former incarnations. Cruelty is an evil which must eventually be eliminated from the mental sphere where it has developed to an abnormal degree, and as every mental inhibition or undesirable quality must be eliminated by means of a definite process which necessitates its manifestation in gross form—a lower vibration of matter,—that tendency to cruelty may be materialized in some form of disease. If that disease were eliminated by means of a higher, a spiritual force, before the Ego had succeeded in reducing that tendency toward cruelty, a spiritual force would have been misdirected, the tendency toward evil would remain unchanged, necessitating an increase of suffering in later life or in future lives.

While the above only illustrates one point of my argument it may be of interest to you to learn that such a form of cruelty as is the suppression of sympathy, which is evident in the cases of many votaries of the old or New Thought, may easily result in one particular form of disease in the body. The inconsistency of many devotees of the theorists is a bar to belief in their teachings in the case of a logical mind; for when they vigorously affirm that spirit (their particular idea of spirit) is all in all, and by their methods of treatment claim to be perfectly capable of applying the said treatment for the elimination of *all* forms of evil, while subsequently they make exceptions showing that other, more material means are necessary for treatment in exceptional cases, it is difficult for them to convince a logician as to the infallibility of their methods.

(Concluded next number)

H—

A MAN.

By ELLA WHEELER WILCOX.

Methinks high forces were unloosed by God
 At your conception; and, from star to star,
 The Unseen Helpers of the earth-race trod,
 Bringing new light from regions fair and far.
 So many human lives seem accident:
 They do not speak of any purposed plan.
 But yours—ah, yours was most divinely meant.
 The Lords of Karma called to earth a Man.

Not one to lead vast armies into war,
 Not one intent on any large reform,
 But one who makes each day worth living for
 To those who walk with him in sun or storm.
 Could this be said of all who come to birth,
 How peaceful and how wonderful were earth!

VISION OF SAVANAROLA.

"I saw two crosses, whereof the one which arose from the midst of the city of Rome and reached to the sky was black, and it bore the inscription, 'Crux Irea Dei'—the cross of God's wrath. Immediately upon its appearance I saw the sky darkened with scudding clouds, and a tempest of wind, lightning, thunderbolts, hail, fire and hurtling swords arose, and an immense multitude of men were slain, so that only a remnant was left.

"Thereafter I saw the sky grow calm and clear, and another cross arose from the midst of Jerusalem, not less lofty than the first, but of a splendor so brilliant that it illumined all the world, causing fresh flowers to spring up on every side and joy to abound, and it bore the inscription, 'Crux Misericordie Dei'—the cross of God's mercy, and forthwith all nations of the earth flocked together to adore and embrace."

Thomas Carlyle has written, "Those ages are accounted the noblest which can the best recognize symbolical worth and prize it the highest, for is not a symbol ever to him who has eyes for it, some dimmer or clearer revelation of the God-like?"

The symbol of the cross, when spiritually interpreted, stands for union, the great universal plan of all creation. Its shadow or material significance is sacrifice and separation, the dividing of spirit and matter. In the remarkable vision of this world-patriot he has clearly described the two. The cross of God's wrath arose out of Rome, symbol of matter and temporal power, while the illumined cross of God's mercy arose out of Jerusalem, symbol of the reign of spirit. The outward man, contemplating the appalling havoc on the continent of Europe at this time, beholds the cross of darkness, but the inner man may trace the beautiful, spiritual cross of Light.

One who having eyes yet sees not, questions sadly the meaning and necessity of the great contrast between the visible and invisible, but in all evolution we find the breaking up and separating, ever a seemingly destructive process, while involution is a building up and constructive process. The ancients attributed the former (evolution) to the god Shiva, who shivers into bits the confusing shells of form, while the great Brahma was the god of involution, ever creating and building up better forms from the debris of death and destruction. Thus the cross of darkness, which appeared with "tempest, wind, lightning, thunderbolts, hail, fire and hurtling swords" and under whose shadow "immense multitudes of men were slain, so that only a remnant was left," truly depicts the great world conflict of today, and is in this vision followed by the cross of Light, or Unity, whose "splendor illumines the earth," bringing into view the world to be, reformed by the soft, inward moulding of Love's pressure—the cross of the "Mercy of God." May it soon appear to the vision of man, "causing fresh flowers to spring up on every side and joy to abound," drawing by its magnetic power "all nations of the earth together to adore and embrace," and the vision of this great one become realized, or outwardly expressed. Each soul may help to set the world-clock forward and hasten the striking of the Hour of Peace insofar as it manifests in its small and visible self the symbol of the Cross of Unity, and in its larger invisible self holds fast to the Truth back of the symbol, that the fundamental unity of humanity in the family of God is the one enduring Reality.

LOUISE R. WAITE.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The Nineteenth Annual Convention of Temple members will have passed by the time this reaches our readers.



For nearly twenty years, The Temple has borne aloft the Torch of the Lodge of Light, and its influence, outer and inner, has ramified far and wide.



The work of the Temple has not been based on the number of its members nor by the outer teachings on life that it has poured forth so abundantly.



Its real work has been as a distributing centre of Great Lodge energy—in other words, a Matrix or Sun Centre through which the Masters of Light could pour spiritualizing forces for helping the world.



These rays of energy going forth permeating the Consciousness of untold numbers of people receptive to higher truth and conditions, through their own unfulfillment, gives the urge to thousands so attuned to use their powers, karmic and otherwise, for helping the world in ways that would be effective because backed by the Masters who are ever guiding the evolution of the worlds and races.



Since the advent of H. P. Blavatsky in 1875 the Lodge forces have been increasingly active in the world. With her advent the Master's Wisdom unsealed much knowledge to humanity that had lain hidden. This was necessary in order to prepare the race for its new consciousness that would go with the New Dispensation.



Naturally before this New Order of things could be ushered in

fully, humanity must be subjected to a great sifting process. So to speak, the sheep and the goats must be separated.



As the Great War now on, is a process in the sifting of the Nations of the earth determining eventually which side they are on—sheep or goats—so the Great Sifter is active with organizations and individual soul units.



And the Great Sifter, who is also the Great Unifier, works in the most subtle ways, testing the vulnerable points in every one on vital issues wherever those points may be found—and oftentime even where motive seems to be high, the testing is the severest, for high motive *without deep and broad vision and synthetic consciousness*, may be a woful limitation or beget woful limitations.



The forces of evil are powerless against a pure unselfish heart and there will be little to sift out in the lives of those attuned to the unselfish service of others.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 156

WEE WIN.

(Continued from July Number)

From now on the Win-Mother began to take a keen interest in our household arrangements—from outside, of course. She knew in which room Madame and I spent most of the morning, and she found out how that room could be approached (if need be) from outside. This room was Madame's study and it had one of those delightful circular window-seats, where we loved to sit.

One forenoon Madame and I had been deep in some editorial work, and had entirely forgotten there were such things as feeding hours and expectant poultry. We were in the study window as usual, our work on the circular table before us. The windows were all wide open, for the day was warm. One of the windows looked on to Madame's sleeping porch, the other looked towards the Madrone trees and over the tops of the Redwoods to the Bay.

And while we were working at our music, Nature was preparing for us a beautiful and an amusing example of animal trust and animal instinct.

"Why! Madame," I whispered. "Here comes the Win-Mother with all her family right along your porch."

On they came, Wee Win, of course, in the vanguard. When the Win-Mother reached our end of the porch, she flew on to Madame's sleeping couch, sprang from there right into the window, and nothing daunted walked on 'round the window-seat to me where I was holding out my hand to her.

She had a quiet way of talking to us and we always caught her low tone and answered her in it. She was telling us now that noon was long past; that it was much nearer two o'clock than one o'clock; that she did not like to intrude, but we had left her no choice; that she had her family to think of, etc., etc.

"Oh! Win-Mother," I said softly. "Forgive *us*; we have *nothing* to forgive *you*."

I picked up Wee Win, the only chick who had ventured in, and hurried through the house with her to the yard to prepare a meal. And, when I had gone, Madame tells me the Win-Mother finally flew on to the table and settled right down on our papers, as if to say: "No more work till we are fed."

"It was a famous victory."

I could fill a volume with interesting tales of this mother and her brood, but that is not what I started out to do here. Some day, under the title of "The Win-Mother" or "The Win-Family," I will sketch for you more of these living pictures which are a pure joy for me to recall and to relate.

A day came when the Win-Mother was separated from her little family and put back in the hen-run with the laying pullets. I did my best to make up on both sides for this separation—a separation which moved me deeply and took me back to the days when I read "Uncle Tom's Cabin" with a full heart.

But Wee Win kept on growing in wisdom and in pluck. One afternoon I was on the roof-garden catching the last of the warm sun rays before the sun slipped behind the cypress trees on the crest of our hill. I was sitting on the ground, my back against one of the couches, my mending on my knees. Pussy was sunning herself on the ground, too, not very far away; and Teddie was lying half asleep at the top of the steps which led from the yard on to the roof.

I heard an unusual sound on these steps and looked round for a clue. I did not wait long. Hoppety-hop, hoppety-hop from one step to another and at last Wee Win's white head appeared. She came right to the top and passed Teddie by as though he were not there. He was watching too, but in quite a kindly fashion.

And what a grand find this brave little chicken made! Here on the roof were not only friends, but *real grit!* This she began to sample at once. And she came on slowly "by herself," picking up here and scratching there right on to our corner of the roof where Pussy and I were peacefully resting and working by turns.

I had that strong inclination to pick Wee Win up and play with her, but something stronger still seemed to urge me to leave the little one to her own resources—not to disturb her—to respect her independence. So as she passed in front of me, between my feet and the outer edge of the roof, talking her chicken talk, I quietly greeted her by name in the same tone and praised her for her pluck.

She hurried not one whit. She knew her friends. She sensed the good understanding between us and had become a part of "the peace that almost purred."

She solemnly made the round of the roof-garden, and when I expected her to return as she came I saw the once little "weak one" strut to a corner of the roof which sloped slightly. Here she spread her wings and landed easily and gracefully in the yard. After this Wee Win paid a daily visit *for grit* to the roof-garden, but never again while I was present.

A never-to-be-forgotten day arrived when Madame decided to give up poultry raising and to keep only two or three pullets for laying. A neighbor who had a model ranch on another hillside bought most of Madame's good stock—the Win-Mother included. Then a great crate arrived to take off about twenty-five pullets and roosters to the City. Wee Win was to go in this crate too.

Now what would you have done? In a way I felt responsible for Wee Win because in her baby days I discovered that she need not be killed. Was it to end this way? And you see I had no use for twenty-five chickens. I did not eat them nor did I eat eggs. I had no ranch of my own, and I found on asking that the neighbors' yards were over-stocked.

"Madame," I said. "I want to pay a ransom for Wee Win and for Hulda, that graceful, timid pullet, who hunts along with Wee Win."

For Wee Win had a companion at last a blonde Rhode Island Red just as timid as Wee Win was fearless. They made an excellent team and I found myself calling them "the girlies."

The ransom was successfully arranged. And that evening when our neighbor brought the milk, I made her a present of my two "girlies."

I whispered to them as I carried them to my friend's buggy. "Don't be afraid. It's all right. You are both going to a lovely home on the open hillside. And who do you think is waiting over there for you?—The Win-Mother.

F. G. McF.

IN MEMORIAM.

On June 15 last, a devoted Temple sister, Mrs. Emma A. Scofield, wife of Dr. G. H. Scofield, departed this sphere of outer activity after a painful illness of more than a year. This sister endeared herself to all who knew her by her uniform sweet charitableness and sympathy, never losing an opportunity to give a touch of kindness here and there and everywhere as opportunity permitted. Dr. and Mrs. Scofield were residents at Halcyon for about three years, and had built a very attractive little home at the Centre.

Temple funeral services were held at the house, cremation of the mortal remains following at San Francisco.

On July 14th another Temple sister, Mrs. W. H. Thompson, wife of Mr. W. H. Thompson, departed this plane of outer activity after a distressing affliction of many years standing. Both Mr. and Mrs. Thompson have been Temple members for years, affiliating with the work soon after the Headquarters was established at Halcyon. Mrs. Thompson had well learned the compassionate regard of all who knew her for her wonderful and patient endurance of a most distressing and incurable affliction.

The Temple funeral services were held at Halcyon, after which the body was taken to San Francisco for cremation.

TEMPLE ACTIVITIES AND NOTICES.

A good report of the Nineteenth Annual Convention will appear in the September ARTISAN.

All signs point to the holding of a very good and harmonious convention of Temple members and forces.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

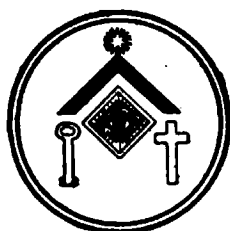
The Temple Artisan

Vol. XIX.

SEPTEMBER, 1918

No. 4

Behold, I give

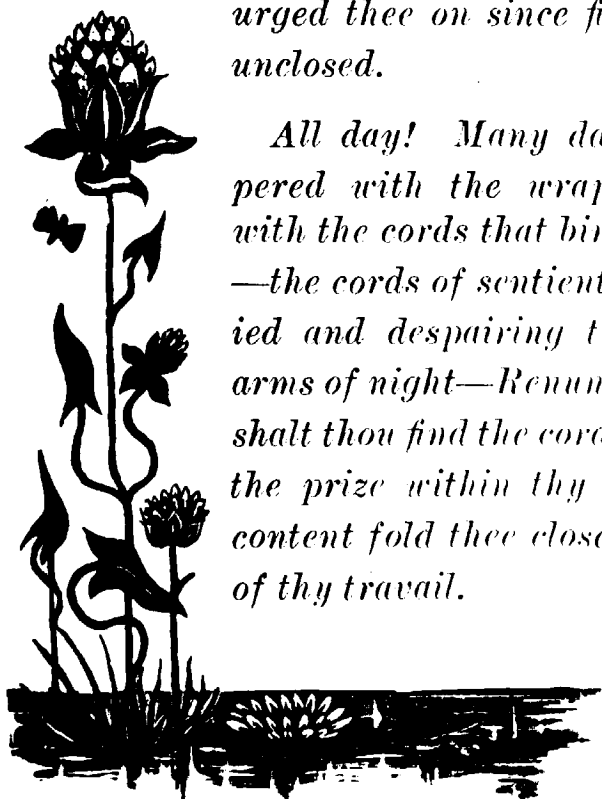


unto thee a key.

THE WINGS OF NIGHT

Not until the wings of night close down upon thy soul will thou seek aright the prize for which men die and live again—the heart's desire—that which has urged thee on since first thine inner eye unclosed.

All day! Many days, hast thou tampered with the wrappings and striven with the cords that bind that hidden prize—the cords of sentient life. When wearied and despairing thou shalt seek the arms of night—Renunciation's Self, there shalt thou find the cords are all unloosed—the prize within thy hand. Then shall content fold thee close and peace be born of thy travail.



NINETEENTH ANNUAL CONVENTION OF TEMPLE WORKERS.

The usual meeting prior to the regular sessions was held in the Halcyon parlors Saturday evening of the 3rd with all visiting and local members attending. This Saturday evening meeting is always of a social nature, with music and other entertainment as features. During the evening A. W. Neale gave several interesting readings enjoyed by all.

The program for the various Convention meetings was read at this session. Refreshments were served by the Reception Committee.

FIRST MEETING OF THE CONVENTION.

A piano selection was rendered by Edgar Cheatham. Dr. Dower then formally opened the meeting by invoking the blessings of the Masters of Light and Wisdom on all meetings and deliberations.

This was followed by a quartette singing a hymn composed by Mrs. F. A. La Due, "God Is in His Holy Temple." The "Words of Force" were then recited, and the "Great Unifier" and "Convocation Hymn" sung by all.

Mrs. F. A. La Due, the Guardian in Chief, being too ill to attend the meeting, The Master's Message to the Convention was read by Dr. Dower.

CONVENTION MESSAGE OF THE MASTER HILARION.

My Children of many Nations, many climes, yet of one blood, one Spiritual Parentage; you who plead for peace:—believe me there never can be peace upon the earth for any length of time until one ideal dominates the present human races, the Ideal of Universal Brotherhood, and not until a single language is adopted by all nations.

Into the nucleus of this last effort of ours we, the Initiates of the White Brotherhood, have striven to draw together certain representatives of the dominant races of the earth in order to secure a working force for the purpose of bringing about right relations between man and man.

Instead of catching and holding the great vision presented to them, all too many selfish, exclusive units of the organizations which have sprung from the original nucleus have antagonized each other and also the units of other organizations to such a degree that there is now only a semblance of peace between them. In this most critical age of the world's progress, the many organizations designed to change the conditions of the unenlightened masses for the better are hot-beds of denunciation and hyper-criticism, the influence of which is to throw open the individual aura of each unit to the disruptive

action of the Brothers of the Shadow, who are always agents of the destructive forces of the universe.

Every unit of those organizations who, because of some personal idiosyncrasy, refuses to do his or her part toward breaking down the barriers of race, creed, custom or environment, in order that the spirit of conservation and co-ordination may enter and abide, is consciously or unconsciously, blocking the way for the forces of reconstruction.

When the lives of peoples and institutions are at stake, it is sad to see those whom we have striven to prepare for the study of practical occultism being unconsciously dominated by the same spirit that is primarily responsible for the acts of men and women who are now maddened by blood-lust and self-aggrandizement—The Spirit of the Great Disintegrator of the present age.

Side by side, as it were, the constructive and destructive forces of this age are setting in action their etheric doubles—higher orders of Elementals—and every human being is compelled, whether he will or nay, to become a vehicle for the introduction and dissemination of the influences of the elemental forces set free by one or the other of those Orders. There is no question of choice as to place on either line, neither is there a neutral point upon which a stand may be made by the indifferent. The character, the ideals, the will and desires of each individual soul will be the determining factors in the placing of each soul on one side or the other. As the executors of the evolutionary laws carry out the edicts of the ruling powers, just so the executors of the same Law decide corresponding points on other lines for the organizations previously referred to.

The men and women who are under the dominion of, and who therefore are serving the destructive forces which are striking at the very root of all civilization today, will perform like services for the same powers within the organizations to which they belong, in their families and in all their social relations. Only by a definite act of will, whereby they have placed themselves, their all, in the field of constructive service, can they escape the slavery of the negative powers of nature, pre-eminently active in the present era.

The drifter, the constant doubter, the deceiver, will have no power of choice, his desires will not be pure enough and strong enough to arouse his Spiritual Will to definite action. In such instances, the personality must inevitably fall into the current set free by the agents of the destructive forces in this era of disintegration. The Souls of men are in the furnace; they are being tried as they have not been tried in many centuries, and the Law will set each individual on one side or the other of the Stream of Universal Progress. Every enlightened soul must face itself up in the Silence and endeavor to learn its real purpose, its standing, its objective point, and also to learn whether that point lies in the field of constructive or destructive work, if desirous of taking the next upward step on the ladder of Spiritual Wisdom.

Bear well in mind, the constructive and destructive forces of manifested life are spiritual entities of tremendous power, and the higher grades of elemental beings previously referred to are emanations from the said entities. They are primarily active on the Etheric plane and secondarily active in the elementals of the lower Astral plane. They are not mere abstractions—nameless, formless, consciousless figments of the human brain. Every conscious act instigated by Will and Mind is brought to fulfillment by their action.

Notwithstanding the sincere efforts of the devotees of Scientific Research

and the partial success they have met in many fields, it was not until a certain number of the Initiates of the White Lodge formed the nucleus of an organization which was fated to reach into every nation of the world and carry the Truths of the Wisdom Religion,—a truly scientific religion,—to those who were capable of receiving them, that the glyphs and symbols, indicative of the finer forces of nature, once of common knowledge, were resurrected and given to the world again. Helena P. Blavatsky was the chosen instrument of the Initiates and the Ego thus incarnated was the Keystone of the Arch of that nucleus of which I have spoken. It was primarily through the efforts of that one entity that it was made possible for Science to corroborate its findings along the line of evolution, to the truly religious mind; yet within the cycle of twenty-five short years many of the members of the organizations subsequently formed have drifted away, in spirit if not in word, from the fundamentals of the instructions given by that brave soul, and have taken up and exploited those features of philosophy against which they were most earnestly warned, and they have taken them up at the instigation of selfish seekers for place and power.

The Slogan of the nucleus formed was "Universal Brotherhood," the Unification of all Peoples. The instructions imparted proved beyond a shadow of doubt to the unbiased mind, that Brotherhood is a fact in nature as well as in spirit. When that fact is ignored by the introduction of creeds and forms and partial truths worse than fallacious in their effects, thus leading to segregation of numbers, recrimination and sore disappointment, the primal effort of the Masters of the White Brotherhood is in jeopardy.

When the solemn obligations taken by the students of life are repudiated or ignored, such students have fallen under the lure of the destructive forces and it is the duty of every true Templar to try to BRING THEM BACK to their starting point as far as it is humanly possible. Refuse to permit any personal equation to distract your minds from the one all important requisite for inter-racial international development on true lines,—constructive lines.

H.

FROM THE GUARDIAN IN CHIEF.

DEAR FELLOW DISCIPLES:

It is with deep appreciation of the privilege granted me that I give you greeting once again. For those who have traveled the Temple path with me through the twenty yearly cycles that have passed since our work was organized I have no words to express my deep love and devotion. They have been years of hard testing for them as for me, but also years of a comradeship such as is seldom experienced on this earthly plane; and to those comrades of more recent collaboration I can only express the wish that our present and future companionship will result in ties of comradeship just as close and lasting as have been those first mentioned ones, for surely no earthly ties can be more soul satisfying.

That there will be days of sorrow and of losses past telling, and severe testing of our faith—the action of the merciful law—is beyond controversy, but if we can only hold closely together, and be loyal to those we serve, the end will bring us that which will be worth infinitely more than such testing

has cost us. We will never be without help if we will search aright for it; it may not be always such help as we wish for at the moment, but it will be the help for which we stand most in need.

What is before the present races of the earth only God and the great Masters who do His bidding can tell, and it often seems that humanity could illy bear a plain statement regarding the events which must inevitably precede the coming of the Avatar. We have only to cast our mental eyes over the world today to gain some idea of future probabilities. On the other hand, a mental vision of possibilities of an entirely different character is enough to raise the consciousness to a super-normal degree, for there are signs of such a religious awakening as the world has never known—an awakening which will sweep the earth with a passion of Love, Understanding and Brotherhood that will make the very angels rejoice.

That this will come as a final effect of the present great world crisis all true seers are confident. It is only in the interim—the period between the present and the dawn of the new cycle—that there must come days and nights of foreboding and sorrow. However, such periods are our greatest opportunities for the cultivation of Hope, Courage, Devotion and Compassion, and also opportunities for serving to the last degree Those who stand at our backs. Every other object should be made subservient to those ends, for only by so doing can we meet the final test which will fall upon all mankind—the test of our ability to recognize the Avatar when he shall come.

This is no time for excess devotion to the study of occult phenomena, *i. e.*, divination, astral vision, telepathy or clairvoyance. These are incidental in comparison, in these days, and will only lead to harm if we have not developed the characteristics which will stand the strain of trial on this outer plane. We are only wasting time and weakening ourselves if we turn to such phenomena alone for guidance while we refuse to use our God-given reason and intuition in such affairs as concern our physical lives, and those lives are of all things the most valuable possessions we have, or at least that we can use to the best advantage in this present cycle. If we do our duty in all ways the interior powers which so greatly attract occultists will be ours, for we shall have won them, and won them fairly.

The man or woman who belittles or despises the opportunities available for any service to mankind, and who does not realize that the opportunities physical life now offers for the gaining of spiritual powers, is not wise in soul knowledge.

If I knew that these were my last words to you while in my present body I could no more earnestly entreat you than I now do to recognize the fact that, however urgent the appeals for help that may come to you from any other source, the first duty of a Templar is to see that the point or source of our inspiration,—the point of contact with our line of spiritual and manasic energy, is made and kept in the best possible condition,—and this center at Halcyon is that point, the point of contact with the Initiates of the White Lodge; in other words, the visible expression of a spiritual generator, by means of which a constant stream of energy is being poured out to all who are in alignment with it. Unless sufficient pains have been taken to discriminate between the energy set free by bodily function and the energy received as a consequence of the said alignment, you will not be aware of the extent of

your indebtedness to this center, and this is true even as a mere matter of self-protection on the physical plane.

If we may be allowed to paraphrase a statement made by St. Peter, we are bought with a price. The Masters are bound by the law of reciprocity even more than are we, and if we do not pay the price demanded by the law, for their help and direction, by making their place of contact here a fitting place for their use, from an outer as well as an inner point of view, we will rob ourselves of much needed power for self protection, as well as of the power to help others in the days fast coming upon us. The Temple is the home of our souls, and its outer expression should have at least a corresponding amount of support and care to that given our material homes.

Before closing I would ask that we all send a happy speeding thought to our comrades who have passed from our field of vision since we last came together, and a tender greeting to all the dear ones at a distance who are with us in thought today. Some of the latter have already gone, others are going into battle fronts and will need our earnest thoughts and prayers.

Only as brave, true comrades in the Army of the Living God can we gain our longed for crowns of immortality, wisdom and power, and so become fit priests and acolytes in His Holy Temple. With an earnest appeal to the Higher Self for His sure guidance in all our ways, let us go forward in faith that all will be well with us.

Faithfully your comrade and sister,

FRANCIA A. LA DUE.

Guardian in Chief.

REPORT OF THE TREASURER.

"For what is a man advantaged, if he gain the whole world, and lose himself or be cast away?"

Now why a spiritual discourse? Let us have something practical, I hear you say.

You shall have all that is practical, but right here let me say that at this moment there is nothing more practical to be presented to the Temple through the line of the treasury than just these words,—“For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?”

And it is not from any personal whim or special leaning toward spiritual things that this aspect of the treasury is presented to you first, last and at all times, but because this is the force that surges through the department at all times, hours and seasons, and with no uncertain tone. If it were not so, would it, could it be, the treasury of the Temple?

There have been moments, and they have been more powerful than has ever been indicated when the inclination, the temptation has been to cast the spirit away and let the plain, cold, practical, successful business, financial current sweep all else aside, have all the sway it wants.

But, Friends, it would not. Something bigger, deeper, truer, richer, always flooded the former away, always came with the inrushing tide, leaving a deposit on the Temple strand that the true nature seeker, the sincere occultist, the connoisseur of the genuine in jewels rare and valuable would not change for anything offered in its stead.

This may seem perhaps all out of place, all unnecessary at the most as each one of us feels devotion, interest, sincerity and singleness of purpose tried and sure in regard to all that we may have to offer or suggest to the financial end of the work.

This may be true, individually speaking. It is in the group consciousness that the difficulty enters in. For each one of us being sure of our own sincerity, devotion, interest, clearness of vision, practical ability, has difficulty in recognizing the same spirit in others and so the knot pulls *tight*, first this way, then that, and the struggle of the hour, the battle between opposing forces enters in and the most painstaking, skillful care must be taken, the purest light of the Lodge be allowed to play upon the situation while the tangle is being cleared lest the cord be broken, the wrapping loosed and the contents of the jewel case be scattered altogether and there be nothing left but an empty box, valuable of course as a precious box, but only as a box containing no jewels, of no advantage to the Lodge, without soul, fit only to be cast away.

Not long past, and partly because of it, I have emphasized what has already been given in this report, for it had its setting in convention, there came a vision distinct, strong, powerful in that it brought a force like lightning and like thunder crashing.

Simplifying the vision, the money force had entered in. One point was set against another as to the right concept of how the monies were to be raised and disbursed, and they were set against one another with such degree of agitation that it was necessary for all to recognize, when a voice spoke, saying, "The curse of the whole situation is that it should have entered into the Temple at all," and the force of the voice was as lightning and the shock of the force was such that it required extreme strength of will to keep erect while the assimilation of it was taking place. During this time there were two of the Temple, two diametrically opposite in qualities, temperament, in methods of work, force who seemed to have been drawn close in the crisis, close in understanding and sympathy, as if to indicate if opposite souls could come together in true understanding, the situation would be saved; and another whose light is beyond doubt the light of another plane radiated this light with particular intensity saying in terms of force, "Be Still—let no personal force enter in, be still."

You may interpret this as you wish. You may give it import as you deem fit. But let us not be too sure that we shall escape the strife that is but beginning in regard to the money problem which we have been placed here to solve, a problem not to be despised, but to be recognized as the synthetic subject for mastery on this plane of matter, the at-one-ment of personal will to Higher Will, individual energy amalgamated with Higher energy, in that faith which we have been told is the secret of the Parable of the Grain of Mustard.

The books have been carefully balanced by both the treasurer and the assistant scribe. The expenses have been classified accurately and are listed for your attention. The liabilities are noted for your consideration. You will remember that this has been a year extraordinary in every respect the world over and you will be grateful that the Temple has pulled through with its colors still floating to the breeze of The God of the Higher Airs. You will be startled at the lack of funds donated for headquarters support. This does not mean, of course, that there have been no other contributions sent to the Temple for such purpose. It is one of the instances of difference of idea

as to the best channels for sending such funds. You will notice also that other departments of the work are channels for receiving donations. You know, too, there are offerings to the work not acknowledged through these books, because of belonging to definite orders. It is just to the membership to bear these things in mind when listening to the annual report of the general treasury.

FINANCIAL REPORT FOR THE YEAR ENDING JULY 15, 1918.

RECEIPTS.		DISBURSEMENTS AND LIABILITIES.	
Dues and ARTISAN subscrip- tions	\$ 544.80	Printing of ARTISAN.....	\$ 571.85
Helping Hand	442.63	Other printed matter.....	38.96
Cash on hand July 15, 1917....	50.97	Paper, neostyle and office.....	116.59
		Postage	74.14
		Print Shop Expenses—	
	\$1,038.40	Mr. Sterling, wages.....	\$67.50
Deficit	61.71	Electric power	14.02 81.52
		Express for ARTISAN.....	23.94
		Headquarters expense—	
		F. A. La Due.....	32.00
		1917 Convention expense.....	40.80
		<i>Liabilities:</i>	
		Bill, Carruth & Car- ruth for ARTISAN.....	\$105.00
		Zellerbach & Co., for paper	15.31 120.31
	\$1,100.11	Total	\$1,100.11

This is the summing up of the year's work. I would that you could know the splendid spirit that has been manifested by those helping to make the sum total just read. I would that you could know the wondrous spirit of those who have given their all, who have expressed their willingness to resign because of inability to contribute financially. I would that you could know some of the conditions under which certain members are laboring and singing as they go. I am sure you would agree with me that they are participating in a very positive way in the great world war.

And before closing I would like to call your attention to the songs that have gone forth through the Helping Hand during the year. They have done a very definite work and they are doing an unseen work that will count as we go along. They have passed outside the ranks in many instances and many letters of appreciation have been received from most unexpected points in regard to them. A number of them have been sung publicly, both in church and elsewhere. We may be sure we never will fail while we sing the messages of Light.

We may know that "The New Year of the soul will be sure to come not only to us, but to the world as a whole when the Lord will call for our gems of rich experience that He may set them in a Crown to mark our victory over our great enemy, ourselves."

JANE W. DOWER.

BY THE GENERAL SECRETARY.

In love, I give you greeting, my Comrades:

When the Temple work was inaugurated in 1898, we were told that it was to be a Cycle of Preparation preceding the Coming of the Avatar of the Sixth Race; that the Cycle would be of thirty years' duration, during which time we would be under the direction of the Lodge, through the Master Hilarion especially, since He was the Annunciator. We were also told that while the Masters would direct us, we must be their hands and feet, and that as we proved faithful, competent and obedient to their instructions and directions, would They be able to perfect the work, the result of which would affect the humanity of this earth for ages to come. Twenty years have passed; the last ten years of the Cycle open. All about us sound the blasts and the roar of the battle which precedes His Coming; we hear the screams of pain and the sound of breaking hearts as the earthly form of the humanity of the Fifth Race is crucified. But nearer and nearer draws the Christos in the Form of the Avatar of the Sixth Race, and those who listen catch the undertones of Love, the murmur of Peace, the Song of Joy past all telling, which ring beneath the cries of pain. And there is a new note; a tone which the Fifth Race Humanity has rarely sounded and from which it shrinks; yet that note is greater far than all the notes we yet have struck, and it is called JUSTICE. He who is to come sent to us this message:

"A little hour is left thee to tear down the bars 'twixt thee and me, my child, to widen out the spaces in thine heart and make room, e'er falls the day I come with *Scales of Justice* in my hands. I, who cry to thee, must leave the Wand of Mercy far behind when weighted with the heavy Scales I bear, and in that day the choice will be no longer thine or mine, but His who sends me and who rules alike o'er all."

"E'er falls that day I come with Scales of Justice in my hands;" it may be that "Justice" is the "Word" to be spoken by the Sixth Race. We know it to be the perfect working of the Law. Heretofore we have been upheld and protected by the Masters of Wisdom while learning to speak the "Word" of the Fifth Race,—"Love" or Brotherhood. Now he calls to us: "I, who cry to thee, must leave the Wand of Mercy far behind when weighted with the heavy Scales I bear," and we should listen well and be about Our Father's business. Only ten years remain in the Cycle given to Him for accomplishment through His Group; our success is His success; our failure is His failure. Knowing this, cannot we who have received so much, arouse ourselves and make that last ten years reflect in *terms of matter* that which He has given to us in *Terms of Spirit*?

When the opportunity to build the White City, the "Place of Refuge for the Coming Avatar," became ours, a terrible responsibility was placed upon us. We were told that, "No single individual can organize and carry out the details of that great work. None save those who inhabited the prototype city could by Karmic Right complete and occupy the White City. *Collectively*, these must assume the responsibility, even should they allow another long cycle to roll back into the eternities before its final accomplishment. But if the building of this city be deterred, so will the evolution of the people themselves and of mankind as a whole."—H.

Are we going to allow "another long cycle to roll back into the eternities?"

before we face ourselves, and the conditions we both have and have not builded; before we enter the arena of battle to build our portion of the White City? Just the Faith to enter, to commence the building, would set in motion such forces that nothing could stand in the way; for when the lowest arc of a cycle has been struck, the constructive force must commence working, and that lowest arc has been struck, and we **MUST** be at work or the balance will be lost. *Now* is the time; *now* lies before us the Great Day of Construction! Will you let it pass unheeded?

The Master also has said to us: "Unless the Temple can be made the refuge of the hunted, the resting place of the weary, the home of the homeless, it must fail in its mission, as has every other institution originated and formed by Masters or man." Again: "Is it likely that this can occur in an age when the land, **WHICH SHOULD BE AS FREE AS THE AIR**, has been seized and held as personal property?" Here we have clearly stated the foundation stones on which our work rests, Open Doors and Economic Justice. Shall we not emplace these stones in the Temple Foundation here and **NOW**? If but a few will have the courage and the faith to do this, the Cyclic Law now ripe, will carry their efforts to the highest point. Only ten years more! Are there not those who are ready to lay down, not only money, but life itself if need be, for the Avataric Cause? Are we less loyal, less determined, less selfless, than those splendid boys of ours who march to the battle front, singing, and lay down their lives for the human race? Can we give less than our beloved Leaders? Have they refused any sacrifice, any suffering? Who are we that we should stand aside from that sacrifice, that suffering, while the Masters plead with us to do that which should be a great joy, a great privilege to do? We pray that a few loyal, enduring and understanding souls will Come Home and help to build the White City, the Home of the Avatar of the Sixth Race.

The Correspondence Course Division of the Publicity Department has been very active the past year; many students are enrolled in the Section for the General Public and now and again we are surprised by the depth of unfoldment in some student that seems miraculous in its suddenness. True it is that much is given to those who sincerely try. We have carried several students, in this Section, who are unable to make any monetary returns for the work. Those who need, receive.

A new course of instruction is in preparation containing that which we have received concerning the Coming of the Avatar.

The financial report for the year ending July 31, 1918, is as follows:

RECEIPTS.		DISBURSEMENTS.	
Christmas Messages	\$ 101.11	General Expenses (Mimeo-	
Correspondence Courses.....	176.45	graph supplies, paper, water	
Library	34.90	rent)	\$ 64.59
Open Court Students.....	36.67	Library	34.29
Order 36 (Stamps).....	8.92	Stamps	150.02
Sale of Propaganda Litera-		Halcyon Book Concern.....	18.75
ture	3.09	ARTISAN Subscriptions	8.00
Unsolicited offerings	70.19	Moneys to the Guardian-in-	

Book Orders received.....	18.55	Chief	87.00
ARTISAN Subscriptions	8.00	Deficit of 1917 paid.....	37.89
Moneys received for and of- ferings given to the Guard- ian-in-Chief	87.00	Total	\$ 400.54
		Cash on Hand.....	144.54
Total	\$ 545.08	Total	\$ 545.08

The books of the department are open to the inspection of interested members at all times.

SARAH A. MERRELL BRIGGS.

BY THE TEMPLE SCRIBE.

On looking back over the past year with a view to determining the keynote, so to speak, of its particular vibration, I find myself lifted out of the level of concrete achievement and feel that the accomplishments of the past twelve months, while considerable even in material things, are really very great in inner ways.

The Center at Halesyon has attained a very strong base in unity and devotion among its members, and there is every indication that this force is spreading out into the world through the various channels of connection in ever widening circles. We have indeed reasons to be hopeful for the possibilities of the coming year.

In the early days we laid a good deal of stress on form and externals. When we were told to establish certain unit orders, much importance was placed upon the details and organization, etc.; and it was only after years of trial that we were brought to our present stage of realization that the essential requirements of membership in the inner orders of the Temple have very little to do with externals. We now see that our mental attitude is the principal thing, that to be a stone in the Temple wall means that we must be able and ready to allow ourselves to be placed where the Builder thinks we should go, not where we think the Builder should place us.

The great light between what we desire to do and what we are required to do takes place again and again, and each time that the snake of self is conquered by our higher Self it springs on us again in a new body. Many and very subtle are the enemies which we must meet and conquer, and we must be ever on the alert that self does not throw us off the Path we have elected to follow. The great problem of coming to distinguish between the promptings of our personal self and our inner Self must be conquered again and again; and as each conquest is made we are automatically admitted into an inner order of the Temple.

This means that we automatically and of divine right take on our shoulders a little more of the burden of the world. No one has the power to give us this privilege, we must win it alone; and no one can take it from us, for when won it is a part of ourselves. Selfless devotion to the ideal and integrity of purpose are the weapons required to win one's way to the real inner degrees of the Great White Temple of Light.

ERNEST HARRISON.

BY THE OFFICIAL HEAD.

DEAR TEMPLE COMRADES:

From an inner or occult standpoint this Temple Centre is a Window through which the Light of the Lodge of Masters shines into the world, or we may call it a sensitive point in the Great Iron Wall of selfishness that shuts out humanity from the inner light, love and life of the Logos. These openings or sensitive points are necessary in the evolution of the world or it would shrivel up, for all things and creatures get their life from the Inner Spheres. The Temple is such an opening through which for the past twenty years the regenerating forces of the Masters of Light have poured for helping the world in many fields of action. These forces have poured forth into the aura of humanity striking on thousands of minds in all parts of the earth and moving them to thought and action along lines that prepare the way for the Light of the new Messianic Cycle.

It was inevitable that with the impingement on the aura of the planet of the Avatar Force, there should be a vast karmic precipitation that would burn up all the karmic dregs of the old cycle.

This is now being done and it would seem as a result as if humanity had temporarily lost its balance, but underneath all, the reconstructive forces are at work, the fruits of which will quickly appear when the era of destruction is over.

There is a way in which we can all help in the work of regeneration and reconstruction, namely by holding in mind and feeling interiorly and exteriorly, a BALANCED CONSCIOUSNESS. That is, by putting forth vital images of poise and harmony in and for all humanity.

If we wish to create a form into which these vital forces may energize, we can imagine a WHITE CROSS OF BALANCE, cosmical in size with its arms embracing all humanity. This Cross of Balance image should be realized as of the purest, whitest radiance and as a Form into which the highest aspirations, thoughts and ideals of Love, Unity and Brotherhood, of all people may be attracted and energized for expression in the lives of the races of the earth.

This White Cross of Balance thus becomes a powerful Centre—a perfectly constructed *vehicle or machine* through which the most potent forces may radiate Balance, Poise, Harmony, Unity, and Love to all creatures. Image the Centre of this White Cross as in the heart of all beings. Herein is a Way in which all can work in helping to regenerate the earth and so bring about Universal Peace and Brotherhood.

What is now occurring in the world is the "squaring of accounts" between the nations prophesied by Blavatsky many years ago. She also said that all human conditions and institutions not based on natural law would be overthrown. We see evidence of this everywhere today in what all the nations of the earth are compelled to do by necessity.

Religiously, Politically and Economically we shall have a new world after the great war is over. It is an Armageddon that is being fought out—an Armageddon of false ideals and systems that has oppressed man for ages. A New Light is coming, a new star appearing in the Heavens. And this brings up the vital absorbing question. How will the Avatar appear? Will He come in form visible to all human eyes or only to the few who are attuned? Will he be only visible on an inner plane and powerfully project

his forces into the hearts and lives of humanity impelling them by irresistible urge to move in the right direction of rebuilding the world on a natural and divine basis? Or will he appear suddenly in power and glory at some great crisis and save the world in a way that will be visible to all? The future holds the answer to these questions and we will know when the hour has come.

For several years past in my annual reports I have referred to Temple prophecies because they have been working out under our eyes and they were all important. I wish to refer to them again briefly this year but with only one thought at this time in view, namely, that the fulfillment of these prophecies will bring about inevitably a condition of Universal Peace through a League of Nations to enforce such Peace, and thus establish the FIRST CONCRETE STEP in the formation of a practical Brotherhood of Man on earth. For it should be self evident that before we can have a condition of Universal Brotherhood, we must first have a condition of permanent Universal Peace.

"The Bear will growl at the Lion. The Eagle will alight on the Bear's head and pluck out its left eye. The Ox and the Lion will close in a struggle to the death. The Eagle, the Bear, the Ox and the Lion will form a Square in the midst of which will arise the Architect who will rule the earth."

The growl of the Lion has turned to the purr of a cat. The purr of the Cat has awakened a sleeping Snake which will strike its fangs into the heel of the Lion when the Lion turns to gather the spoils. The Ox has regained the seminals of a Bull. The Bull is pawing the earth to open the way for the fiery hosts. The Eagle has closed the wound in the Bear's left eye and loaned the Bear its wings for swift flight.

The Lion, the Bear, the Ox, the Eagle, the Bull and the Snake will form the Hexagon—the sixth—from which the Square—the Fourth—will arise to build the Corner-stone for the feet of the Architect to rest upon.

Here then we see years ago the prophecy made that a League of Nations to bring about Universal Peace on earth would be formed; and the Master has said all would come to pass as "it was written on the inner Light."

THE PAST YEAR.

The Past Temple year has been as good as we had a right to expect in view of world conditions, and many new members have been added to our ranks during the past twelve months.

THE PROPAGANDA DEPARTMENT

The Propaganda Department has kept up its good and efficient work in spreading knowledge of the Temple work. This Department is our point of contact with souls searching for the Light and the Path that leads to the way home to their own Ray. In addition this Department sends all the correspondence courses which are instructions on fundamental Temple teachings, as well as on the more elementary studies.

THE CHILDREN'S DEPARTMENT.

This vital and important work goes steadily on. Many children in various parts of the country are enrolled and are studying the lessons and keeping in touch with the Centre as scores of letters testify. There can be no more important work than with the children, for they must take up the work after us.

MISCELLANEOUS.

There will be no Mystery Play this year. It has been deemed advisable to omit it on account of the lack of singers and musical talent available and because of the expense entailed. The trying times now on demand conservation of force in every way. The plan of the Mystery plays, however, has not been given up and they will be resumed perhaps next year if conditions are suitable.

The booklet "Occultism for Beginners," is selling well in all parts of the country and seems to be a vehicle designed to call attention to The Temple work favorably and strongly as its circulation extends.

In conclusion I would call attention to the economic teachings of the Temple. This economic side is all important and the Temple ever seeks to promote right economic ideas and ideals. There are with us today several deep students of economics, namely, Luke North, Sidney Hillyard and P. K. Mohr. We shall expect to hear them at the Economic Meeting representing this phase of our work. As Mr. North will only be with us today we will ask him to speak on that before we adjourn. As we have pointed out before, the economic link is the weak link in our social structure, and there can be no real permanent advance until that link is strengthened. Coincident with the perfect equality of man and woman there must be a perfect equilibration and co-ordination of Right Religion, Right Philosophy, Right Economics and Right Politics, and when this obtains we shall have a Universal Brotherhood on the earth.

WILLIAM H. DOWER.

Mr. Luke North then gave a most vitally interesting talk on Single Tax. As no notes were taken it is impossible to give the substance of the talk in this report.

The Mantrams were then recited, the Consecration Hymn sung and the meeting adjourned.

(Report of Proceedings will be continued in October number.)

The Temple Artisan

Vol. XIX.

OCTOBER, 1918

No. 5

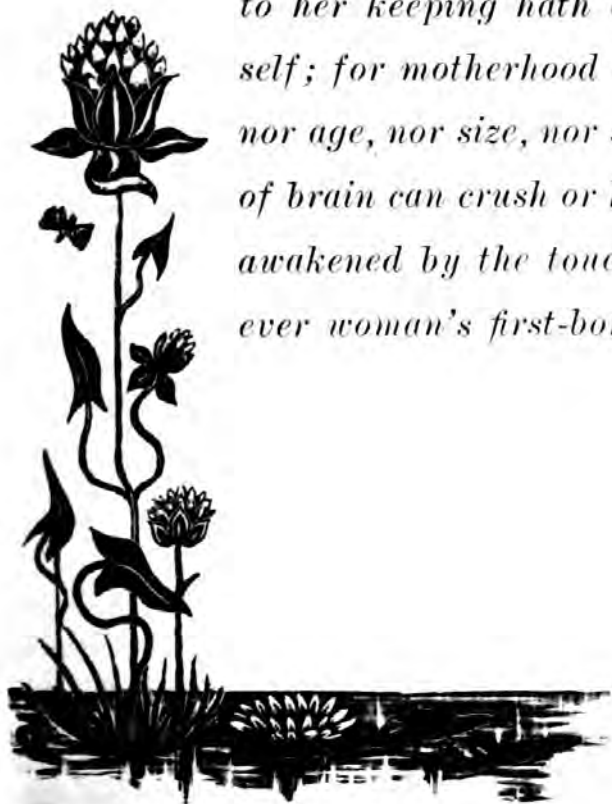
Behold, I give



unto thee a key.

HER FIRST BORN

To every woman is born a child—a son—when love hath been cemented by the marriage bond, and to her keeping hath a man surrendered self; for motherhood is woman's sphere, nor age, nor size, nor strength of body or of brain can crush or kill the motherhood awakened by the touch of love. Man is ever woman's first-born son.



THE NINETEENTH ANNUAL CONVENTION.

(Report continued from September ARTISAN.)

SUNDAY EVENING SESSION.

In the evening at 8 p. m. the Annual Meeting of the Order of the 36 was held with Initiations of Candidates.

MONDAY.

At 3 p. m. at the Halcyon the Annual Meeting of The Temple Builders was held, the work of the year reviewed, and demonstrations given by the resident children members.

TUESDAY.

At 2 p. m. the Annual Meeting of The Temple Home Association was held at the Headquarters Building. Reports were rendered and Directors elected as follows: Mrs. F. A. La Due, Dr. W. H. Dower and Edgar Conrow to succeed themselves.

The reports showed the condition of the Association to be sound and on a good foundation and self supporting under the present system. It was brought out in discussion that the main purpose of the Association at the present time is to conserve the land holdings, promote the settlement of members thereon as much as possible, keep in line with the fundamental purpose of the Association to aid in every way possible the building of the city to be as predicted by the Master.

WEDNESDAY.

The all-day picnic at the beach was the feature enjoyed fully by all who attended, giving a refreshing interlude between meetings.

THURSDAY.

In the afternoon on the Halcyon grounds an open air meeting on Economics was held. Prof. H. W. Hetzel of Philadelphia talked on the fundamentals of Single Tax. After the meeting Prof. Hetzel, himself an old-time student of Esperanto, the Universal Language, gave an interesting talk on that subject with blackboard illustrations.

P. K. Mohr, W. A. Wotherspoon and Sydney N. Hillyard made interesting addresses at this meeting.

In the evening in the Halcyon parlors Miss Florence MacFarlane and Mrs. Florence Callender arranged an interesting meeting consisting of poetical readings and music.

FRIDAY.

At 10:30 a. m. a Devotional Meeting was held at the Cottage Headquarters. This Devotional Meeting has become a much appreciated feature of the annual gatherings as high forces are invoked and realized.

In the evening a Good and Welfare meeting was held at the Headquarters cottage.

SATURDAY.

At 3 p. m. at the Halcyon, Dr. Foster gave an interesting address on the philosophy of Swedenborg.

In the evening on the Halcyon Ground a Song Chorus was held to which the public had been invited. Songs composed by Temple members were sung, including some of the Cauldron songs. Some of the camp songs were rendered as well as the old "standbys" always appreciated. Solos were interspersed with the chorus work. Dr. Little conducted the meeting.

SUNDAY.

In the afternoon beginning at 3 p. m. Temple Talks were held at the meeting at the Cottage Headquarters. Interesting talks were made by visiting members. The speakers were Franklyn Wolff, Mrs. S. N. Hillyard, Mrs. W. A. Wotherspoon, Dr. G. B. Little, J. O. Varian, Geo. Bailey, Ernest Harrison.

The meeting adjourned at 5 p. m., concluding the Nineteenth Annual Meeting of Temple members.

CONVENTION MEMORIES.

I am remembering back to the day of the first meeting. Ignorant we were of each other, and very dimly knowing why we came.

Forces were passing into and through us searching our powers. It was the initiation of vague yearning—ignorance was upon us, and a prophecy of difficult days. Great dreams were there of harmony and light, with deep misunderstanding latent behind.

Cycling the years fast drifting onward, we met and met and met, and many faces changed or disappeared and new ones there to fill their places; a few were constant to the yearning and the dream. Misunderstanding sat with us year after year, a smoldering fire. Blindly we held together; fiercely we broke away; a few were caught by the Power and the Dream and were not swept away.

Steadfastness sat with them. Set purpose became their friend and the years hastened onward.

The heterodox and the orthodox types were there, the sheep and the goats; Misunderstanding sat between fanning her fire; fiery days she gave through many gray, hard years, and many passed outward through the gates and some went in.

There was a day when Discord seemed supreme, a day of little hope, a year of pain.

Hate sat with us and held its head in pride, the few with steadfastness sat closer for the pain.

Comradeship and love were growing into life, back to back they strove through dark dim days; the wind of fate blew hard upon their souls; the earthquakes rocked their homes; they met the hour grim, resolute, though few.

Then came a shock from out the destiny shaking even the pillars of the house; Destruction seemed to hover over us; strong steadfast ones lost heart, sad was our state; even between the wise misconception lived, few words were said but twisted in the ear.

We came together in a pall of gloom, suspicion snake-like coiled within our hearts our faces masked; the steadfast were not close in confidence, the Temple rocked.

We sat together separate and cold, a hungry longing in us for the close warm heart. Sore we were with bitter words, deep wounded, astonished from savage acquisition.

We sat together separate and cold. A hand passed through the room, a breath came in, a light shone on us, a silent Peace was there. We knew again our brother by our side. The opening words were gold—gleams of love, the fiery day had passed into the Peace. Again we knew our comrades staunch and true, their eyes were

gleaming friendship and respect. The bitter days were gone from out our souls.

Troubles were many since that day of days when we rebound ourselves in brotherhood.

Years have passed onward full of difference and Misconception still must have its chair. But each year as we come, we come more close, the Peace is deeper and the Love unfolds; and we pass onward stronger in the day and we pass onward deeper in the night.

I am remembering back the first meeting; ignorant we were of each other, and very dimly knowing why we came.

J. VARIAN.

HEALING.

(Concluded).

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXI.

The Initiate, Paul, voiced a statement which should be of interest to that section of New Thought healers who claim to use the power of Faith alone as a means to the healing of all disease. He said, "Faith without works is dead." Faith void of obedience to the laws which govern the plane of action upon which it is applied is truly ineffective. The works to which Paul referred must be concerned with the matter or substance of the plane upon which the energy of Faith is acting at the time being. The universal laws which govern the plane of mind or soul decree that the substance of mind can only operate within its own plane—its particular rate of vibration. The governing laws of substance or matter of lower vibration than that of Manas,—matter of greater weight and density, cannot allow such matter to enter the Manasic plane. It would be in defiance of the governing laws of both planes were it possible to transport a piece of iron ore or of physical tissue into the substance of the Manasic plane. But a perfect picture of that iron ore or tissue might be observable by inner eye upon that Manasic or Psychic plane, and that picture would be clearly the result of the action of the rays of the Central Spiritual Sun within the substance of an intermediate state of substance between the mental or astral and the physical plane—a state corresponding to a film or negative in the case of a photograph taken by means of solar light, a camera and negative plate.

The ignoring or repudiating of the necessity for an intermedi-


ate vehicle to bridge the gulf between spirit and matter constitutes one of our chief objections to the promulgating of some of the modern theories founded on, so called, spiritual healing. Another objection is based on the deceit practiced on the ignorant by those who fly to the medical fraternity for aid in emergencies, and claim all credit if success has crowned the efforts of the physician or surgeon employed and repudiate responsibility if the latter are unsuccessful.

In every instance where a genuine cure of an actual (not an incorrectly diagnosed) disease is healed by the application of spiritual or mental means, it is due to the recognized or unrecognized action of the third, the intermediate state or entity which to the orthodox mind bears an idea of the Christ. This intermediate state from one point of view may correspond to a flux, in which two totally dissimilar states of substance may be made to unite and thereby become an entirely different form of substance. This intermediate state is unconsciously accepted and termed the healing force by many New Thought advocates, although often unaware of its ultimate nature or the laws which govern it.

It is to be regretted that in some instances the right to study modern works on chemistry and other scientific works is denied to students by their teachers, for it would lead to a better understanding of the spiritual, mental and physical laws, and only too often the refusal to do so is based on the fear of losing their adherents, rather than on the best good of those concerned.

Far be it from me to deny the power of any attribute of the God-head. My objection to the use of the finer forces of Life lies in what I recognize as the total ignorance of the majority of those who would so use them, and therefore the frequent misuse of those forces and the final sad results of such misuse. The man who would use a very precious stone for the shoveling of earth would be termed a fool or worse by those who saw him do so when a common tool was available. Yet something far more precious is often applied to such a passing immaterial thing as a slight headache or sore finger which only requires some slight material aid.

As before said, the inconsistencies, the illogical findings, the cruelty and indifference toward the suffering of others, by many of this class should make an intelligent man carefully consider the whole question of mental or spiritual action in the healing of disease or the gaining of material values.

H—

A LETTER FROM THE MASTER.

TEMPLE TEACHINGS. No. CXXXII.

My Children:—

I greatly deplore the necessity for adding vital energy to a thought form rapidly taking shape on the lower manasic plane, as does occur in even considering the basic ideal of a subject which is primarily responsible for bringing a thought form into expression, for the more vitality a thought form is given the quicker it may be materialized and the stronger it may be. While the form in question is already in material expression in some of the European nations, it will inevitably eventuate in America also, unless there is a radical change in the minds of the people in relation to the general interpretation of the words, personal freedom. This is my justification for bringing the subject up for your consideration.

As is always the case, the awakening of one pole of force or matter prefigures the awakening of the opposite pole, and with the awakening of the positive ideal of Liberty in the minds of a people, its negative pole, License, becomes the ultima thule of endeavor in that portion of a race which has not yet evolved to a perception of the ideal of Liberty which is held in the minds of a more highly developed portion of the same race.

The one fundamental and all-important base of a true civilization is the ideal of the family. The purity of a race; the possibility of a clean genealogy depends upon the offspring of the union of one man to one woman, and whatever strikes at this base,—this root of civilization, strikes at the possibility of the continuous existence of the race. The man or woman who indulges in promiscuous co-habitation is guilty of a very far-reaching crime against the race to which he belongs.

Whatever may be the faults or failings of Orthodoxy in other respects, its insistence on the sacredness of the marriage tie has been a most redeeming feature. I am bringing these points up at this time for the days are fast coming when one of the results of this world upheaval which I have termed a religious war, and of the precipitation of the thought-form previously referred to, will be upon you as they are now upon Germany and some other nations. of this dark star.

The days when whatever body is in power at the time may advise and even demand that promiscuous co-habitation shall obtain,


using as a plea for the same the supposed need of numerically maintaining the population of a nation, and I ask you men who have wives and mothers, sisters and daughters, if you are inclined to countenance the false ideas of personal liberty in matters of sex now being freely discussed among many people. How would you feel if you were to see the bodies of those wives and mothers and sisters and daughters at the mercy of some of the human beasts of prey who are now actively supporting the acts of the ruling powers of the countries referred to, the men and women whose minds have been permeated with the effluvia arising from the ravings of a madman, because they were either too indolent or too sense besotted to realize the subtlety and the dangers of the philosophy presented to them?

There is a bar sinister on the escutcheon of the soul that can be so utterly deceived as to make it impossible to interpret the word Liberty as others would naturally interpret the same word, and so far as you are spiritually above such a sorely deceived Soul, just so far are you bound to work for the dissemination of the Light of Truth herein imparted to you wherever you are placed. Especially is it your duty if you expect to become leaders of men in the future.

If you do not do this, it will be upon you, and upon others like you, that the onus of such conditions as I have referred to will rest, for you have had the advantage of over 2000 years of preparation and instruction on those lines which make for race purity and high civilization.

You may refuse to believe that here in America, or in England or France, such conditions would be tolerated, but just calmly consider the fact that it only requires the addition of comparatively few more sympathizers to each one of the many groups already formed: groups of men and women who are even now advocating the repudiation of the present otherwise commonly accepted code of morals and high ideals, to bring about conditions which would make for unbridled license.

There is a tremendous responsibility resting on all clean minded men and women, and there is no time to be lost.

H—

NOTE—True Liberty consists of the power and ability to do the right thing at *all times*. Man has not now the freedom of choice which enables him to always do the right thing. He is prevented by the results of past License, and until it is made possible for him to possess freedom of choice by means of a right environment and the evolution of a higher sense of morality true Liberty is the ideal he must aspire to, and by constantly aspiring to it he will surely gain it when the cyclic hour strikes.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 157

ONE TEMPLE BUILDER

One Temple Builder! Is that all the builders there are? No, not at all. There is a goodly number of Builders. But there is one particular Builder you will be interested in hearing about.

He is a boy between eleven and twelve. He is not a remarkable boy in any way. He is bright, lovable, quick, helpful, naughty, and very much like other boys in almost every way.

Sometimes, indeed, he is quite naughty and gives much anxiety to his teacher and to those who are caring for him. This boy you may like to know is not living with his parents. His mother died when he was a wee baby and his father has not been heard from for a long time. So, you see, he is just a boy, in the big, big, world, alone, except as friends may take an interest in him and love him.

No, that is not exactly true, after all. He is one of the children of the Master of Love and Truth and that is the most wonderful thing in all life.

We know it must be wonderful for we hear so many people saying "How they wish they could see the Master," and we know the Master said: "Whosoever shall receive one of such children in my name, receiveth me."

So it is a wonderful thing to be a child of the Master, alone, in the great wide world, without father or mother or family, and after all this boy we are learning about is a wonderful child.

There is one wonderful thing he is doing you will especially want to hear; in fact it is this one particular thing we want you to know about.

It is what he is doing for the Temple Builders. And here is where you are liable to be greatly surprised.

Are you expecting to hear of some great physical work he has done? Or are you waiting to learn of many bad habits he has conquered, and of numerous people he has helped?

If so, you will be disappointed. He has done some of all these things, but the one great thing he is doing is this,—he has never ceased to hold his interest, his thought, his efforts in the Builders' work.

He goes to Builders meetings week after week with no other children present. He sits alone in the room with the little candle

burning and lifts his thoughts into the light and sends them out into the world to help any who may be in need.

He calls to the other boys when he sees them to come to the meeting with him. He is sorry when they do not come, but says to his teacher, "never mind, we will hold it just the same." He finds many beautiful lessons from nature, from his songs, from the stories and from his work, and he sends them on to you.

And still he is oftentimes, not only naughty, but bad, and you say—"Where, then, is there anything wonderful in what he is doing!"

I say to you think this story over carefully. Every Temple Builder owes this boy a debt of gratitude, for he is a wonderful boy and one of the Master's children.

MAKE BELIEVE

Let's dream, like the child in its playing,
 That things are not as we see;
 Let's change the things 'round us by saying
 They're things we wish them to be.
 And if there is sadness or sorrow,
 Let's dream till we charm it away;
 Let's learn from the children, and borrow
 A saying from childhood—"Let's Play."

Let's play that the world's full of beauty;
 Let's play there are roses in bloom,
 Let's play there is pleasure in duty,
 And light where we thought there was gloom;
 Let's play that this heart with its sorrow
 Is bidden be joyous and glad;
 Let's play that we'll find on tomorrow
 The joys that we never have had.

CONVENTION NOTES

The Nineteenth Convention was a steady forceful one from many points of view.

* * * *

It was good to see the assembling of the old Temple guard at

these annual meetings. And there are always the new faces ever welcome.

* * * *

A few members who always attend these meetings were unable to be present this year. Among these were, Mrs. Ida J. Wilkins, called to the Atlantic Coast on vital business matters, and Miss H. A. Farrar, detained in Los Angeles, unavoidably. Sister Wilkins visited many Temple centres en route and met with cordial receptions everywhere, while bestowing full measure of Temple love on all who were open to it.

* * * *

It was good to have Brother Franklyn Wolff attending this meeting coming from his military camp at Aberdeen, Washington, for this purpose.

* * * *

Circumstances prevented the rendering of a Mystery play this year, but that ideal is not given up. Conditions were not favorable this year both from lack of talent and other reasons that would have made unreasonable strain on the Centre this year. The Mystery Play Ideal, however, has been born at Haleyon and will become an increasingly appreciated feature as time unfolds.

* * * *

The reciprocal action between local and visiting members is one of the benefits of a Temple convention. Sparkling forces pour forth, helpful and uplifting.

* * * *

On picnic day Sergeant Wolff put about twenty templars through a drill on the beach. At the end of half an hour it was the common opinion that they were ready to go over the top at once.

Temple Correspondence Courses

By MASTER H.

"THOUGHT": This Course reveals the creative power of thought and correlates its birth in form on the mental plane with later events on the physical plane.

"SEX": The Law of Duality is the basic Law of the universe. Study it.

"SOUND": Sound and Color, occultly, are interchangeable terms and also are creative.

"METAPHYSICS": Soul Memory, Fire Elementals, The Law of Rhythm, etc.

"CHELASHII": The Way of Attainment.

The above courses are offered at \$1.10 each.

BEGINNER'S COURSE

By F. A. LADUE and W. H. DOWER, M. D.

Without a clear understanding of the Laws of Solidarity, Cause and Effect, Seven Principles, etc., the student will be unable to understand the Teachings given by the Masters.

OCCULT MATHEMATICS

By FRANKLIN F. WOLFF

Every form in the created universe has its geometrical base and is the symbol of an inner power. Every student needs this geometrical knowledge.

These two courses are offered at \$1.50 each.

There are six lessons in every course outlined.

Address:

General Secretary, Temple of the People, Halcyon, California.

Halcyon Circulating Library

Write for lists. We have many new books and all the reliable old ones. Rental, ten cents for two weeks; deposit required of \$1.50 and returned upon request. Send us those new books you have read; many seek the opportunity to read them through the Library, and the Library needs them. Address: General Secretary, Temple of The People, Halcyon, California.

The Temple Artisan

Vol. XIX.

NOVEMBER, 1918

No. 6

Behold, I give

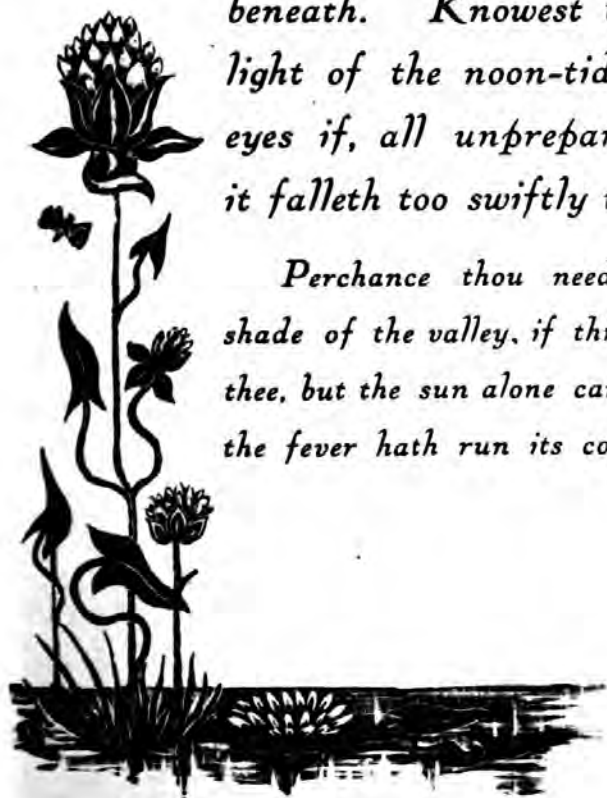


unto thee a key.

RENEW THY LIFE

Raise thine eyes to the light on the Mountain Top when the morning sun shall gild the Heavens, thou who dost rest supine in the shade of the valley beneath. Knowest thou not that the light of the noon-tide will blind thine eyes if, all unprepared for its glory, it falleth too swiftly upon thee.

Perchance thou needest the coolness and shade of the valley, if thine heart is hot within thee, but the sun alone can renew thy life when the fever hath run its course.



FROM THE MOUNTAIN TOP.

THE GREATEST AND THE LEAST.

Impelled by Law Divine, a spark of life—a pilgrim from the abysmal depths of Time, fared forth to seek a goal above, beyond the glittering orbs which span the skies.

The Law Divine which sent it forth had clothed it in a form and said, "I bid thee seek through all the fields of space till thou shalt find a place to rest thy feet upon. There shalt thou labor on with that thou findest there, till thou and it shall reach the power and glory of the sun which gave thee birth. Then shalt thou be a sun to guide the lesser sparks, the wanderers of the skies."

Through all the kingdoms of the earth, in forms innumerable, sped the spark, until in human form it stood a king o'er all beneath it in life's scale. Then stirred by pride, in mad ambition's course, that whilom spark forgot its source, forgot the purpose of its pilgrimage, and said, "I am a god. No longer will I tread this lowly path upon the earth. Let others do the work for which I came. I seek a greater kingdom and a throne. The middle path is all too narrow for my feet. I fain would reach the sun and dare its wrath, for I have made myself a god, and who and what shall block my way to that I seek?"

Then came a pricking of the skin, and looking down upon the ground beneath its feet, this would-be god beheld a tiny, crawling thing, a creature with a swiftly darting, forked tongue, a thing so small his clumsy fingers scarce could lift it from the ground. But ere the sun could sink to rest, that godlike form lay still and dead upon the earth so lately spurned.

Verily doth thy God, the Ancient of All Days, choose the least to confound the greatest.

OUT OF THE NIGHT.

Out of the night the pilgrims came,
Out of the night of death and shame;
Out of the night of terrible tears,
Out of the night of torturing fears,
Out of the night of horror and pain,
Out of the night to the light again.

Out of the night the pilgrims came,—
The sick and the blind and the halt and the lame,—

From the leer of sin and the jeer of pain,
From the fire of lust and the greed of gain,
From the rack of passion, past prison walls,
From the soul's deep dungeons where misery crawls,
Out of the night of fear and shame,
Out of the night the pilgrims came.

Out of the night the pilgrims came,
Out of the night where love's but a name,
Out of the night of make-believe day,
Out of the night of feverish play,
Out of the night where the true is a jest,
Out of the night where the pure is a pest,
Out of the night where women are things,
Out of the night where any man flings
Himself and his soul on the tables of chance
To win from his mistress a courtesan's glance,
Out of the night where children are born
In fear, and in foulness, in loathing and scorn,
Out of the night no name can name,
Out of the night the pilgrims came.

But one of the pilgrims paused in prayer,
And these were the words he whispered there:—

“I would go, dear Lord, to the night again,
To the night of fear, to the night of pain,
To the night of sin and self and shame,
To the night of terrors without a name.
Place Thou in my hand Thy torch of light,
Touch Thou mine eyes with Thy gift of sight,
Smite Thou my soul till its white-hot flame
Shall blaze a path through the night of shame,
Then grant me, Lord, to lead back to Thee
Lost souls from their depths of agony.”

So, back to the night God's pilgrim went,
Into the night of the wan and spent.
But One went, too, close, close at his side,
Whose Step kept pace with the pilgrim's stride,
Whose Eyes shone bright with a wonder light,

Who healed the sorrow and scattered the night,
 Who wooed the fearful and won the lost,
 Who brought deep peace to the tempest tost.

And the pilgrims pressing up from the night,
 Oh! they saw the Flame and they saw the Light,
 And a song rang out from the mountain side,
 Whose echo floated over the tide
 Of the terrible wreck-strewn night of life
 Till lost souls heard in that hell of strife
 And they lifted their eyes, and they saw a light,
 There in the darkness, yea, there in the night,
 And they found the path which the luminous feet
 Of the Prince of Peace and the pilgrim beat,
 And they cried, "Oh brothers, behold! a way
 That leads from the night out into the day."

Then, up by the way God's pilgrim came,
 They, too, pushed out of the night of shame,
 And their song rang clear through the lifting night,
 And their feet made broad the path of light,
 And their hearts, uplifted, wrought a spell
 Which drew whole peoples out of hell,
 Till pilgrim nations singing came
 Out of the night of sin and shame.

GEORGE BLAKESLY LITTLE.

Halcyon, Convention Time, August, 1918.

THE SEPARATION OF SEX AND THE MODERN THEORY OF TWIN SOULS.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXII.

Only an embryologist who was also an Occultist could reach a satisfactory solution of the mystery of the separation of the sexes in the third root race. The process of separation covered many ages of time during which the sweat-born, egg-bearing and androgynous races gradually changed from one order of evolution into another, and it is only because the present theory of twin souls has originated from an unconscious recognition, or latent memory fixed in the substance which constituted these bodies in that third

race that we refer to it at all in considering the said theory. If we are to arrive at any definite conclusion concerning this subject we have first to consider the divine spark or Monad containing within itself all the potencies of Atma, Buddhi, Manas, and to understand that the Monads—the God in man—of the first, second and third root races are also the Monads of the fifth, the present root race. While these Monads have remained the same from age to age, they have clothed themselves in matter of many different vibrations—astral and physical forms. According to the Secret Doctrine the Monad—the divine spark—the God in man—manifests as a personal ego when it incarnates in form, and something remains of each personality through all its incarnations through its connection with Manas—mind—when the latter is perfect enough to assimilate Buddhi—the Christos. (See page 265, Vol. 1, S. D.) With the incarnation or overshadowing of the sons of mind—the highly developed spiritual entities of a previous great age—in a portion of the mindless third root race of the present age, in order to save it from extinction, that portion of the race gradually became possessed of Higher Mind to some degree and eventually became identified with those spiritual entities. This brief *resumé* of the evolution of the first three races is necessary to enable the thinker to grasp the point we wish to make here, *i. e.*, the position in the scale of life of the race in which occurred the separation of the sexes, and the state to which the human race would descend if the generally accepted modern theory of twin souls was correct, based on differentiated sex as it most assuredly is.

The creative power or principle is indivisible. The positive and negative aspects of that power in differentiation as in the masculine and feminine sexes, occurred in the latter part of the age in which the previously mentioned portion of the third root race separated into sexes, not by arbitrary separation of one composite body into two parts, but by a process of embryology. When it is remembered that even the present races of the earth are egg-born, the ovum or egg developed in the ovaries of the female and impregnated by the male being the creative center of human and animal life, it does not strike one as visionary when he learns that in an early human race the foetus developed within an egg shaped vehicle, which was exuded from the abdomen, something as drops of sweat exude from the skin of the present human race. It must be borne in mind that these egg-born bodies of the early sub races of the third root race were not constituted

of such dense substance as are the bodies of the later races. They were formed of an elastic tenuous etheric substance. This substance was gradually condensed and consolidated as evolution proceeded. Only a slight modification of mind was possessed by the first sub races of this root race, therefore they were not as morally responsible as later races became, and fell into gross sensual sin.

While the Monad—the vehicle of the Higher Self—was identified with those bodies to some degree; the link—the higher manas—was not there as yet, and only became so connected by the incarnation or overshadowing of the Sons of Mind. However, as the divine soul is the seat of memory there exists even in the memory of the men and women of the present races of the earth a latent consciousness of the period before the separation of the sexes, and in the more highly developed of the present race there is also an intuitive perception of a future race and a period when the two aspects of sex will again be reunited and a sexless, a highly developed race, will be evolved; but this does not mean that two physical forms will be united. It will be by a process of embryology by which certain organic changes will occur. The law of affinity, the law which compels like to seek like, must inevitably draw into closer communion all those beings who originally sprang from any one great group soul,—one of the Sons of Mind referred to above. The development of the higher principles, qualities, etc., of life in each unit of such a group soul would naturally tend to draw all such units toward each other, as even in the present life people of like minds and purposes are naturally drawn into close association. It could not be in such relations as is generally understood by the twin soul theorists, for sex as it is now understood will not be manifest in those more highly evolved souls; the era of physical generation will be over for them. The power of creation by will and yoga—will and mind—will be possessed by each such unit. The latent memories fixed in the souls of humanity of the period when the Father-Mother principle, the two as one, manifested in each unit as in the third root race, would naturally attract any two people who in this present incarnation mentally vibrated most closely to a single keynote of the substance of which they were formed, whether they were in male or female bodies, and that keynote may be found in some one degree of magnetic energy. This natural law accounts for the close friendships between man and man and between some women and men, and also partially

accounts for the attraction which impels many to enter marital relations who are totally unfitted for the same, when there might have existed a warm personal friendship between them had it not been for the power of the passional aspect of sex which temporarily blinded them to the qualities in themselves which must eventually force them apart.


The higher aspect of sex would not have so blinded them had their relations been on simply a friendly footing, but would have aided them in overcoming lower qualities if they had possessed them, or helped in the development of much higher qualities and so established a lasting friendship, such as is possible when sex is under control. Such a bond would unite them more and more truly as their evolution proceeded, until they became in deed and truth one being in thought and feeling.

The fact of the spiral evolution and involution of matter would indicate that a much more rapid vibration of all forms of life must obtain at the highest point of each spiral of an involutionary period than at any other point of the period and therefore would show how impossible it would be for man to return to the same state and conditions of life which obtained in the androgynes of the third root race when the sex principle was not so differentiated; therefore, how unlikely it would be that the twin soul theories now based on sex contact could have a real spiritual foundation.

It is a commonly accepted truism that a half told truth is far more dangerous than the worst kind of a lie, and in no instance do these words apply more forcibly than in the fallacy of the impurity and immorality of sex as sex. The generally accepted ideas concerning the necessity for celibacy in the case of an aspirant to spiritual development before he has reached a certain defined degree of life is based on a fallacy, and the fallacy itself is a result of a wrong presentation of a natural law, insofar as the masses of mankind are concerned.

There is nothing impure or evil in sex; the impurity and evil are the result of the abuse of sex privilege, and in ignorance of the fact that what may be normal and right under some circumstances would be abnormal and therefore wrong under other circumstances.

(To be continued)

H—

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR

"And a little Child shall lead them."

Among the nations of the earth this "little Child" is the New Ideal of international relationships based on a fundamental Peace and Unity.

This New Ideal can only be realized by the formation of a League of Nations pledged to enforce peace, if need be.

This League of Nations would only be a piece of machinery for doing a certain work. No machine will work unless there is sufficient motive power behind it. With a League of Nations the motive power would be the will and determination of the majority of the people of the earth to make that piece of machinery do its proper work. The motive power of will and spirit must be there.

The planetary upheaval resulting from the Great War has brought forth the Ideal as well as the motive power to put the same into practical expression on this earth.

The United States is in a sense the youngest—the "little child" among the nations of the earth involved in this great war. The Logos—the Higher Self, of this nation caused a practical idealist to be in the seat of power in this world crisis. This practical idealist, President Wilson, has enunciated for the peoples of the earth the fundamental principles which shall make all nations free and forever banish war and international hatreds if concrete laws based on this principle are once adopted by a league of the principal nations of the earth.

Months before the United States entered this war we said in these columns that it was vitally necessary that the United States should enter the war in order that the right result might ensue. The U. S. did finally enter the war and on what a basis of high principle and unselfishness!

It said in effect—we do not seek territory or indemnity for the sacrifices we shall make in treasure and blood. We will battle for the freedom of the peoples of the earth and the result achieved shall be our reward. And this little child force of the United States is leading the nations toward the goal of Light and Universal Peace.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 158

THANKSGIVING AND FREEDOM

Do you want to be free to do something you very much enjoy, to go somewhere you very much desire to see, to visit someone you very much love?

Then be very thankful for the things you already have, for the work that is yours to do today, for the friends that are about you at present.

No one can be free until he is thankful for the many good things that are his already. And every one has many, many, more blessings than he has any idea of. The poorest, the most wicked, the loneliest, the richest, the weakest, the strongest, all have blessings if they will but seek for them.

The only trouble is we fail to look for our blessings, forget to be thankful for what we have, and so can not have more until we recognize that which has already been given us, and can not free ourselves for larger, greater things.

Have you ever thought what it would mean not to have a drop of water to drink? Shall we be thankful for the water that is ours for the taking?

Would it mean anything to you to have one foot instead of two? Then let us give thanks that we can walk and run as we choose. If we are kind enough to remember we may be given opportunities we have not even thought about and be happier than we can imagine.

Has it ever occurred to you, too, that others can only be freed for larger, greater opportunities according as we express our gratitude to them for things they have done for us.

November *St. Nicholas* of 1917 tells a story of a blacksmith who did beautiful work, the same for rich and poor alike. He wanted very much to be free to do other things, to go to other places, but he could not until some one remembered, not only to pay him for the work he did, but to thank him as well. Everyone was glad to

pay, some even wanted to give more than the blacksmith asked, but none thought to thank him, so he had to remain at his task day by day, year by year.

Finally there came a young boy on his way to the fair. He was very anxious to be there in time for the opening, but he had to stop with the blacksmith and have his horse shod.

Quickly, happily the smith shod the horse, the boy jumped on it, paid the smith, and rode off saying:

"We'll be at the Fair ere the drum beat calls,
For that the good smith we thank!"
Now scarce had he uttered his grateful words,
Ere a glad voice cried, "Free! Free!"
And something—a shadowy, mist-veiled form—
The dumbfounded lad did see.
Then "Free! Free! Free!" the lad heard again
As vanished that figure vast;
He stared in amaze; then to tell the tale,
Away to the Fair rode fast.
No din of a forge and no hammer-stroke
Has clanged in that moorland since,
But the lad in prosperity from that day
Lived happy as any prince."

BOOKS.

A new edition of *Brother of the Third Degree* is now out. Price is \$2.15, postpaid.

"*The Stanzas of Dzyan*," a reprint from the *Secret Doctrine*, with introduction and notes, is a book worth having to all students interested in the fundamentals of the *Secret Doctrine*. Price 60 cents, cloth.

Students of Theosophy need no introduction to the *Light on the Path*, but all may not have seen the neat little miniature edition of same in leather small enough to go into the vest pocket, yet containing all that the larger book does.

My Tussle with the Devil, and Other Stories by O. Henry's Ghost, is published by the I. M. Y. Publishing Co. of 1400 Broadway, New York City. A collection of short stories purporting to have been transmitted by the ghost of O. Henry. The reader must judge as to that. The stories are virile and striking with a vein of

the occult running through many of them. The book is of nearly 299 pages and attractive in style and binding. May be ordered from the Halcyon Book Concern. Price \$1.00.

Every student of the occult should have a copy of "A Working Glossary of Theosophical Terms," which gives a clear, concise definition of terms in general use in occult and theosophical literature. Price 50 cents. Any of above from Halcyon Book Concern, Halcyon, Calif.

TEMPLE ACTIVITIES AND NOTICES.

Sister Ida J. Wilkins is again at the Centre after a long visit to the Atlantic Coast, where she contacted many members and Temple groups disseminating her usual uplifting Temple force on all she contacted.

* * * *

Miss H. A. Farrar has returned to Los Angeles after a stay of about two months at the Centre.

* * * *

Brother F. G. Whitney is again at the Centre for the winter, the while functioning his usual helpful forces.

* * * *

"Another sister, too." Mrs. Florence Callendar recently affiliated, has returned to Pasadena for a spell, but expects to return to Halcyon in January. This new sister has already started forces and things into motion that will increase the general efficiency of the Centre.

* * * *

Our devoted sister, Miss Edith Bennet, who underwent a severe operation in the hospital at San Luis, is at the Sanatorium recuperating. Miss Bennet is convalescing finely and is able to be up and around now to a considerable extent.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

The Halcyon Sanatorium

A Home-like Institution in the midst of pleasant surroundings, established for the **scientific treatment** of invalids and for recuperation and rest in cases of **over-work** and **nervous exhaustion**.

Natural healing forces scientifically applied.

At the Halcyon is a most desirable place to spend a **pleasant vacation** amid congenial surroundings and **New Thought Atmosphere**.

Guests and patients have opportunity and privilege of attending classes and lectures given by **The Temple** on **Occultism, Theosophy, Science** and **Philosophy**.

Room and boarding in the main building or a limited number of cozy outside tent-cottages fitted up for light housekeeping on the grounds.

Rates reasonable. For additional information, address

THE HALCYON SANATORIUM,
Halcyon, California

The Temple Artisan

Vol. XIX.

DECEMBER, 1918

No. 7

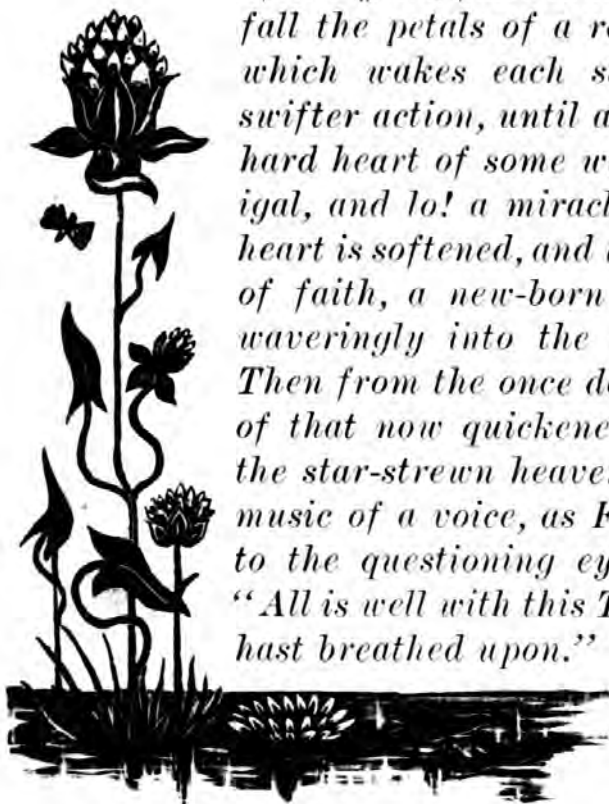
Behold, I give



unto thee a key.

THE ANSWER

God breathes! and through the universes vast, past primordial suns of space and all the vaults between, down to the thrones of one dark star where reign the kings God set upon those thrones, down the high-sprung arches of the Milky Way, that pathway of the gods, falls that breath as softly as fall the petals of a rose, yet with power which wakes each star, each world to swifter action, until at last it touches the hard heart of some well-nigh spent prodigal, and lo! a miracle! The once hard heart is softened, and with undimmed eyes of faith, a new-born soul looks up unwaveringly into the very face of God. Then from the once dark, Hadean depths of that now quickened soul, up through the star-strewn heavens, softly floats the music of a voice, as Faith makes answer to the questioning eyes of God, saying, "All is well with this Thy son whom Thou hast breathed upon."



THE EGO.

Afloat on Life's fathomless ocean,
 Upborne on its billowy crest,
 Surrounded by ceaseless commotion;
 By limitless vastness oppressed;
 All into oneness converges
 Vibrating to cosmic unrest;
 Uplifting, it evermore urges
 The soul to its infinite quest.

Swept on by this deep pranic ocean,
 Thro' wondrous gradations of laws;
 Soul-keyed to its tidal emotion;
 Inspired by invisible Cause;
 The Ego hath nothing before it,
 And nothing below or above,
 To limit, debar, or enshore it
 From measureless Wisdom and Love!

I Am in this boundless equation,
 Ensouled by the World-Mother's sigh;
 Evolved with the dawn of creation,
 Unasking, unreasoning why;
 Like Time, without end or beginning,
 (Eternity's pauseless ally.)
 Its ultimate destiny winning.
At one with the ABSOLUTE I!
 Rochelle, Ill. HELEN FIELD COMSTOCK.

THE VISION.

The Temple of the People as "a voice crying in the wilderness," has long been pleading with man, as the Guardians of the Temple in past ages have pleaded with each race, to make straight the way of the Lord." From time to time there is thrown on the world screen, here an etching, there a vivid outline, and in the most secret place a broad full picture whereon "the open eyed" alone could gaze and understand. Bounden eyes have been unbound, blind eyes have been opened to the vision of the future;—that future which is even now, in part, of the past, and which stretches on in the sight of those who have caught that vision to

inconceivable heights beyond, where now dwell the redeemers of this dark star.


No tongue of man or angel can ever tell the story of the richness of the sacrifices made, or of the glories of unselfishness to which man has risen and which even now are paving the way for the coming of the Angel of Enlightenment. Nor can human eye read the story graven on that world screen by the stylus of mortal anguish in this one short cycle: the story is too great, too far beyond the power of words to express; it loses something transcendental in the mere effort to express it in words. It is part of the great Vision which can only be seen and read by those who have won the power by sacrifice and anguish to throw open the shrine in their own hearts and read correctly the record of their own life experiences. Only a few more steps out of Eternity into Time remain to be taken by the "Son of Man" ere the brightness of the Vision be revealed to "His own" who are still in embodiment, as it now is to the innumerable hosts on the other side of Life's torrent;—the souls that were driven thence by the lash of a great desire. Having caught a glimpse of the vision there was no more rest for them on earth. They only asked for the privilege of making the last, the supremest, sacrifice, if so be they might complete some infinitesimal figure of the grand total.

Those sacrifices have not been made in vain. Blind eyes have been made to see, dumb lips to speak strange words, and over the whole world there is rising a wave of Aspiration which will reach to the heart of God and evoke a response that will unloose the floodgates of that stream which has been dammed up in the souls of humanity for long,—the stream of Desire for perfect realization of the Fatherhood of God and the Brotherhood of Man. This realization will ultimately eventuate in a readjustment of conditions which have hitherto barred the way to the understanding of one Nation's problems by another.

The sense of injustice and of wrong under which the peoples of all Nations have struggled so fruitlessly in past ages, will give way to the certainty of Divine Justice, and to a passion of sorrow and regret for past revilings and unbelief, which will soften hardened hearts. Tongues which have previously cursed will commence to bless life. Lips that have never known laughter or song will be changed in form by tender smiles and glad strains. On all sides will be heard the words, "come let us reason together," instead of the words, "come let us battle for possession."

Is there naught in this vision to stir the dead or sleeping souls of man to new life and effort, after its fierce struggle throughout the long night of time to the dawn of a new day, *even though there yet be heavy clouds in the offing?*

Arise ye: Arise and go forth from palace and hut, from forest and glade, and seek the path to the heights whereon the vision rests and where all who will may behold it and rejoice with the angels over a world to be redeemed from ignorance.

H—

THE SEPARATION OF SEXES
AND
THE MODERN THEORY OF TWIN SOULS.
TEMPLE TEACHINGS. OPEN SERIES. NO. CXXXLV.

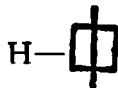
(Concluded from November ARTISAN)

The demand for celibacy in the case of the accepted neophyte of certain Orders of the Great White Lodge is based on the necessity for conservation of the creative forces and their transference from the generative organs to certain heart and brain centers. The male and female neophytes in the said Orders are separated mainly for the reason that constant association between them renders the task of conservation more difficult than it would otherwise be.

It is not a question of impurity, and therefore of "evil," in the matter of sex. The fallacy last mentioned is based upon the belief which is held by certain orders of the orthodox churches that only the masculine sex can attain to the heights of discipleship. That it is more difficult for the feminine sex to attain to the same heights of development along certain lines that are possible of attainment by the male of the same average of intelligence is due to the maternal instinct which in a normal woman is ever striving for expression. If denied individual expression, unfavorable qualities may develop as a result which cause much unhappiness to the woman and utterly incapacitate her for any high degree of discipleship. On the other hand the same maternal instinct may increase to such a degree that the woman may become, as it were, a spiritual mother to all humanity and capable of rising to any heights of development. The qualities of selfishness, self-indulgence and self-pity liable to develop in the first mentioned instance are not developed in the second instance. Sex in itself is no barrier to discipleship.

There is no sex in Divine Soul substance, therefore there can be no twin souls in the sense the word twin is commonly used.

Total ignorance of what the Soul is, in fact, what are its functions, where located, together with the latent memory of a former androgynous state of mankind, are responsible for the modern theory of twin souls.



COMMENTARY.

By B. S.

I venture to assert that never since man began to believe that he had, or was, an individual soul, or that he was an individual part of the over soul, have there been two people of opposite sexes drawn together as a result of mutual passion,—creative instinct, who have not, at least in the early days of their association, convinced themselves that they were twin souls.

If a true concept of the nature of a soul exists in the mind of man he believes that his soul is eternal and unchangeable. If eternal,—without beginning and without end, it would hardly appear that separation or reunion of souls would be possible, and if not possible, what becomes of the modern theory of twin souls?

Matter is polarity, constant, unremitting, to and fro action of energy, separation and recombination of electrons, atoms and molecules in all forms of life.

There would be less cause for contradiction if the said theorists were willing to accept the fact that wherever polarity exists, matter alone, and not soul, furnishes the binding and separating influences; but they neither can nor will accept that fact until they have evolved to a consciousness of the nature and functions of the Soul.

The illusionary power of sex is so strongly exerted wherever the creative instinct is concerned in mankind that not until the Divine Soul reflected in such creation has evolved a sexless vehicle—body—can the lower, the human mentality be capable of facing its soul,—in other words, be capable of knowing itself.

The reason for this is not far to seek. The incarnating ego is forever seeking the next higher step on the ladder of life. The higher aspect of the Desire principle in man is continually striving to regain reunion with the universal principle of Desire,—Divine Love: and human passion, taking upon itself the semblance of Divine (selfless) Love, deceives the lower self into the belief that that which is in fact the effect of passion is of the nature of Soul,

which is passionless. Therefore the average person in the throes of what is believed to be Spiritual Love, is not willing to admit that the attraction between the opposite sexes is the action of polarity,—matter.

When all is said, it is a curious quality of the average human mind, which, although it is as yet wholly incapable of even comprehending the nature of matter, it is more or less satisfied with its solution of soul problems. The ultimate nature of Matter still baffles all scientific investigation. Then what probability is there that man in his present stage of development can comprehend the deep mystery of the Soul?

A false belief in the modern theory of twin souls has led, and is still leading to the mismating of many men and women, and has led to many more scandals and final separations than any other one cause.

True spiritual sexless attraction between individual souls whether in or out of physical embodiment arises from the knowledge that they are all reflections of the Over Soul, and they bear no resemblance to sex instincts or to any grade of matter pertaining to the physical plane.

It is the attainment of common consciousness,—the universal consciousness latent or active in each reflection of the Over Soul, which alone may give a true perception of unity in diversity. Having once attained to this consciousness, the attraction of the phenomena of physical plane loses its powers to a great extent. The mind functions no longer in matter of low vibration alone. The individual Soul then knows it is one of the sexless spiritual beings which came from higher spheres to redeem gross matter. It is our individual prayers, our aspirations and unselfish actions which furnish the dynamic power by which we can reach to a knowledge of our divine Higher Selves.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Haleyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Haleyon, Calif.

EDITORIAL MIRROR.

What has been gained by the world as result of the Great War?— is a question arising in many minds these days.

✻

We are at present standing too near the great events that have occurred during the past four years to be able to judge the gain or loss. Much will depend upon the nature of the settlement of the great questions that the Peace Conference must consider.

✻

There is every reason to believe that high forces are leavening and dominating the Peace Conference, and that this will enable the Masters of Wisdom—They who guide the evolution of worlds and races—to pour in such forces as will cause humanity to take a decided step upward, both spiritually and economically, which also means politically.

✻

One great truth is apparent as a result of the Great War. No nation is sufficient unto itself alone; all are bound together in one great interdependent whole. The time has passed forever in these days of rapid travel and communication when a nation can live by itself. Hence arises naturally, the great Ideal of a family, a Brotherhood of Nations, a United States of the World—each state or nation self governing, yet bound with all other nations in a great commonwealth unified, not alone by high ideals, but by mutual self-interest and advantage. This is the Ideal of the Great Lodge—One in the Many and the Many in the One. Thus will the Order of Heaven descend on earth.

✻

The days of reconstruction are at hand. We must build a new world based on true Liberty, Equality and Fraternity. There can be no true liberty however where there is reaction of one extreme from the other, or when there is fanaticism or class hatred.

Where such exists, it shows that humanity is not yet ready for the Real Thing—for the Square Deal to All, and where the Square Deal to all is denied the seeds of disintegration are sown.



Every student of occult philosophy should know that the Middle Path is the only true path of progress.

Therefore in the world reconstruction now on, *extremes must be avoided*, as the old crystallized forms are broken—the old compounds disassociated and the freed elements are seeking union with other elements to form new and more stable compounds. That is, under right guidance—they will seek union with those elements, and will build forms of universal Permanency, for the good of all.



The formation of a League of Nations is the next moral and logical step for humanity to take. Once this is concretely accomplished, other great beneficent results will rapidly appear. If the League of Nations is *not formed* the progress of humanity is stayed and another great war will inevitably occur.



If any real fundamental good has been gained by the war, it will depend upon whether the League of Nations will or will not be organized by the representatives of the Nations now in session in France.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 159

TWO POEMS.

The two poems given below may seem unusual for the Children's Page, but we print them because they are the work of one who has been a Builder for a number of years, from boyhood to manhood in fact, and we want you to see how well he has builded.

The Query was written for holiday fun this year when the mistletoe was hanging overhead. While it was written, just for fun, don't forget that the mistletoe also has many mystic meanings. Lesson Five of the Temple Builders' Leaflets gives some of these.

We are proud and happy to print Fires Divine. It speaks for itself of earnestness and aspiration.

FIRES DIVINE.

I know not why within my heart, this night,
 Should dwell a sadness such as none can say,
 Save it should tell the coming of a Light.
 For, as the shadow makes the candle bright,
 The darkness marks the dawn of breaking day
 Within my soul; mine eyes may see aright!
 My hands may lift; my comfort may allay
 My brother's pain; my lips may learn to pray!

I love The Sadness, for in solitude
 One finds the joy that human happiness
 Has lost. The spirit ever is renewed
 By drinking deep of Nature's grandest mood.
 The mind of Man, e'er striving to express
 Ideals divine with which it is imbued,
 Must fail, and failing, perish soon, unless,
 It cherish those ideals with humbleness.

'Tis so with life. When all the world is fair;
 When growing things the heart of man inspire
 With will to do; when neither strife nor care
 Provokes an inward feeling of despair,
 To smile is easy; but when all seems wrong,
 When trials strew the path, and life is long,
 I ask that I may always have a prayer
 Within my heart, and on my lips a song.

G. R. H.

A QUERY.

Little Sprig of Mistletoe,
 Won't you tell your secret rare?
 Why are all the charming misses
 So indulgent with their kisses
 When you're hanging in the air?

If I made so free when you
 Were not present, I'm afraid
 That my over-bold affection
 Would receive such rude rejection
 As to quickly be allayed!

Charming maidens must be coy
In November, and in May.
Then we find no tender glances
To reward discreet advances;
What may be the reason, pray?

But when Christmas rolls around
And the Yuletide logs are blazing,
And we hang you 'neath the ceiling,
Pretty maids reverse their feeling
In a manner most amazing!

This at least I wish you'd tell,
Little Sprig of Mistletoe;
When you make your yearly visit
In December, pray what is it
Makes them seem to like you so?

G. R. H.

TEMPLARS IN THE SERVICE.

The Service Flag at Halcyon shows twelve stars representing members in military service. Two of these stars are of gold; one symbolic of Walter Hadden, of British Columbia, who made the supreme sacrifice in action overseas; the other a symbol of Gerald Merrell McMeal, the beloved nephew of our sister, Mrs. S. A. M. Briggs, of Halcyon. Gerald was only twenty-one years of age and was one of the many victims of influenza, departing this life in a hospital in France. He was in the wireless service and under fire many times close up to the front lines of action.

Other Templars in the service are as follows: Major Leon Tuttle, "somewhere in France"; Captain Arthur Lee Munger, at Camp Fremont, Calif.; Sergeant Franklyn Wolff, stationed at Aberdeen, Wash., now returned to Halcyon; Corporal Henry Cowell, of Camp Crane, Allentown, Pa. Corporal Cowell is assistant regimental band master. Almon Heath, of a Machine Gun Co. of the A. E. F. Cecil M. Clary, last heard of in Camp at San Antonio, Texas; George Harrison, in Camp at Stanford University, Calif.; Harold Moss, of Palo Alto, in the Artillery service; John M. Tonner, of a Machine Gun Co., sent overseas to France. Brother Tonner saw some lively service, a recent letter from him telling of being under heavy artillery fire daily for fifty-one days only two and a half miles

from the enemy lines. Brother Tonner states he was hit by shrapnel three times and knocked down by concussion twice, in addition to having his pipe knocked out of his mouth by a piece of shrapnel. This was in the Argonne Forest. Brother Tonner spent some time in a base hospital in France but is now at Plattsburg, N. Y., nearly recovered from his wounds and expects soon to be discharged.

TEMPLE NOTES AND ACTIVITIES.

Our Guardian in Chief, Mrs. F. A. La Due desires to heartily thank her Comrades and friends, who so kindly remembered her at Christmas and on her recent birthday, and also to ask them if they will increase her debt of gratitude to them by accepting this public acknowledgment of their kindness. To all those Comrades who are particularly interested in the Science of Numbers it may be of interest to note the curious combination of numbers which occurred on Mrs. La Due's birthday as well as that of other people born on the 19th of January. There are three nineteens, three tens—perfect numbers—making Thirty,—the complete number. This combination could not have occurred before nor can it occur again in the lives of any individual in the present age.

* * * *

Our members will all be interested in learning of the birth of a little daughter on the 2nd of January to Dr. and Mrs. Dower; and we are sure they will unite with their Comrades at Halcyon in extending congratulations for the safe arrival of the little Templar, Flamore Francia, and for the well being of the mother.

* * * *

We are pleased to note the safe return of our Brother Franklin Wolff from the wilds of Washington, where he has been with his company, on Government service. He recently received his discharge from the service, much to the delight of his many friends.

* * * *

Miss Irene Oviatt, has spent several weeks at the Center. Mr. and Mrs. Wotherspoon, and Mr. and Mrs. Mills Vincent are staying in the vicinity of Halcyon.

* * * *

Mrs. Briggs is enjoying a visit from her father, Mr. Edward Merrill from Chicago, and Mr. and Mrs. Voille are likewise en-

joying a visit from Mrs. Voille, senior, from Canada, the mother of Mr. Voille.

* * * *

Last but far from least, Miss Florence McFarlane has temporarily returned to the sanatorium. As usual "Miss Mac" has been a tower of strength and good cheer through a trying period.

* * * *

So the New Year has been ushered in by the presence of quite a number of Comrades and friends and we hope it is an indication of the coming of many throughout the whole year.

* * * *

Owing to the prevalence of the influenza and a county ordinance in the vicinity we have felt obliged to temporarily discontinue the meetings for the first time in Temple history.

* * * *

The Temple Calendar for 1919 is now printed and on sale at fifty cents each, postpaid. A fitting New Year souvenir of The Temple. The Calendar for 1919 is based on the Law of Twelve showing the Twelve-fold Division of Natural and Divine forces. Each page is a condensed treatise on some aspect of this subject. Thus is shown and enumerated with explanatory comment on the Twelve Jewels, the Twelve Sons of Jacob, the Twelve Basic Salts of the Human Body, the Twelve Pairs of Cranial Nerves, the Twelve Chromatic Tones, and so on. May order from Halcyon Book Concern or Temple direct. A few copies still in stock.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

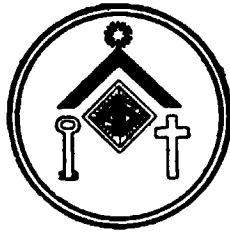
The Temple Artisan

Vol. XIX.

FEBRUARY, 1919

No. 9

Behold, I give

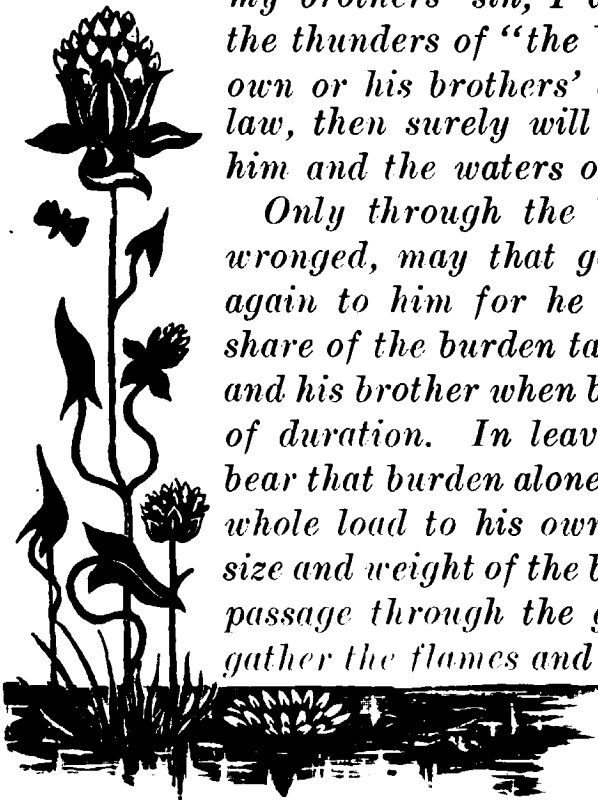


unto thee a key.

THE LOAD

Not all the Devas of the upper worlds can force the Devas of the underworld to face the Asuras at the gate of Power against their will. No more can man be forced to enter that same gate against his will. If he be frightened at the flames or swept to one side by the waters as he enters the gateway, or if he make answer, " 'tis my brothers' sin, I am guiltless," when the thunders of "the Voice" proclaim his own or his brothers' offenses against the law, then surely will the flames enwrap him and the waters o'erwhelm him.

Only through the brother he hath so wronged, may that gate be opened once again to him for he hath not borne his share of the burden taken up by both him and his brother when both lay in the womb of duration. In leaving that brother to bear that burden alone, he hath shifted the whole load to his own shoulders and the size and weight of the burden hinders swift passage through the gateway where first gather the flames and waters of the Path.



FROM THE MOUNTAIN TOP.

IT IS TO THEE.

It is to THEE I cry ; to THEE, who hast been flesh of my flesh again and yet again ; thou who art soul of my soul, who hast with me borne the heat and burden of the day, and the freezing cold of the nights of Time for ages past ; to Thee I say bend down thine ear and listen to the murmur of the incoming waves of Hate which are sweeping away, little by little, the old land marks which point to the hills of safety and may leave thee adrift on some lonely rock-bound coast, and thy children and children's children the sport of mad-dened beasts.

I tell thee again as I have told thee aforetime, God will not be mocked by the puerile cries for vengeance, mask them as thou mayest by specious words of love and brotherhood, the while thine heart cries out for satiate desire at any cost to thee and thine. Surely thou canst not be deafened by the roarings of an irresponsible mob. Surely thou canst not be blinded by the glare of a blood red moon ; thou who hast knelt at the Temple gates in aeons gone ; thou who hast entered the portal of that Temple and gazed at the glory of the Shekina upon its altars ; thou to whom the double key hath been given that thou may'st unlock the mysteries of Time. Surely it must be another and not thee, the child of my heart, the son of my travail who hath lost the way to the heights. Canst thou now enthroned a god of Reason, and tear from her throne the Goddess of Love and Mercy ?

As the tiger creeps slowly, quietly, relentlessly on its prey, so now creeps the deadly, dastardly foe of the human race that it may rend and slay and devour that which it has slain, that which alone sets man above the beast of the field,—his power to KNOW God ; his power to sacrifice self to self that the True self may live and reign for aye.

Thou hast many names for the oncoming beast, yet it is ever the same demon, the demon who hast swept the races of man from Time to Oblivion.

Oh, thou foolish one ! thou who would seize the sword of steel to behead a Spirit of Life. Thou who hast forgotten that no sword of steel hath ever yet cut away the debris that barred the way for the Angel of Enlightenment ; forgotten Him who said : "I will avenge thee." "Not thine shall be the hand to draw the sword of vengeance."

Wouldst thou rob me of the right to protect mine own, and the

children of my children in the days to come, I who have loved thee with a love surpassing earthly love? Wouldst thou take from me the power to form a resting place for those who tarry long in torture, that thou mayst satisfy a lust for vengeance 'gainst thy kind?

Think well my son, my daughter, for the days pass swiftly by, the night comes on apace whence thou mayst no longer have the light by which to work.

Canst thou not yield to God the right to order life according to his will, the right to set the Hour of Change when Time is naught but motion of the starry hosts he holdeth in the hollow of his hands? Must thou now dash thy head against a stone, or rouse the lesser lives to deeds forbidden by the law because thou hast no power to wait the action of that law,—the law which separates the day from night, and sets the hour a child emerges from its mother's womb when days of pregnancy have been fulfilled?

The child called forth before the Sun hath marked its rightful hour of birth, comes crippled, maimed in body or in mind, unfit to breast the torrent sentient life reveals too soon to souls unwelcomed, unannounced.

THE BETRAYER.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLVIII.

"Have I not chosen you twelve and one of you is a devil?" So said the great Initiate to his disciples in the hour of His trial.

The story of the betrayal of the Master Jesus illustrates one of the greatest mysteries of Initiation. As a statement of fact it by no means records the first event of the same nature in relation to a twelve-fold group of disciples of the White Lodge. We must seek much farther back in the annals of time than that of the period in which Jesus suffered as a result of betrayal, if we would glimpse the first settings of that deep mystery. We must hark back to the first manifestations of spirit as matter, back to the period when the rebellion of the bright angel Lucifer led to his expulsion from Heaven, or the betrayal of the mythical Adam and Eve by the negative aspect of the Serpent, if we would find the first revelations concerning the negative force generated and freed by the first denials of the supremacy of Good, for it was and is the same devil whom Jesus recognized, and saw to be peculiarly active in Judas and which also manifests most actively in some one disciple out of

each group of twelve chosen disciples, in every degree of the great White Lodge.

While the same force is more or less operative in every other unit of such a group we are more concerned at the present moment with the one entity of a group in whom the force would be pre-eminently active in a specified period during which the powers of resistance in all the units of the group would be at their lowest point of action, and therefore the period in which the positive aspect of that force of evil might more surely accomplish desired results on its particular point of attack—the one already prepared to receive the suggestion of betrayal and carry it out.

It must not be understood that any particular one of the chosen twelve disciples in such a group has been chosen by the Master—the Organizer of the group—for the identical purpose of betraying Him when His own final hour of trial came upon Him. It is the use to which given opportunities for growth have been put, the development or lack of development of certain attributes and characteristics, for instance, the power of devotion and loyalty to each other, during the period of their co-discipleship, as to which one of that twelve will fail when comes his trial by fire, his last exterior test.

Yet the primary cause of the failure of his power of resistance lies far back in the beginnings of time. If the record of the karmic results of the acts of the personal Ego from the time of its first embodiment were possible of examination by the Organizer of a group, many indications of the growth of tendencies toward unfaithfulness would be found which would doubtless lead to caution in the selection of the units of the proposed group; but full knowledge of all such inequalities—karmic effects—in the far distant past of those disciples would be confined to the group soul, the ruling power of many such combinations. Divine justice would not permit of the entrusting of such knowledge to lesser entities. There is too much at stake in all such divisions of the great White Lodge to risk miscarriage of Divine Design.

It is only the Masters of high degrees who have the power to attain to knowledge of the beginnings of sentient life—the early embodiments of the Ego. It is for that reason that you may feel sure of the fallacy, the unreliability of the statements of those who profess to unravel the mysteries of the reincarnating Ego's first embodiments; they lie too close to the mysteries of the God-Head for even the comprehension of the humanity of the present age and race.

The human brain as it is at present constituted contains no center of action sufficiently evolved to permit of the safe impact of the forces which alone could awaken personal consciousness of a state of substance so utterly different and so remote from that of the field of action in which the mind and senses of man now function.

What man of ordinary intelligence could be induced to accept the statement that the re-embodiments of his personal Ego were in any way dependent upon such an immaterial thing as number? Yet this is the case to a marked degree.

Ask yourselves the questions, Why did the Master Jesus choose twelve instead of eight or nine disciples? Why should there be seven distinct states of consciousness instead of five or six? Why are certain numbers considered secret and sacred by the seers of all ages, while other numbers bear no such significance? These questions and many similar ones are unanswerable by the man of even normal intelligence unless he happens to be an advanced student of occultism; unanswerable for the reason that it requires the knowledge gained by long, intense study of a certain system of philosophy enforced by a highly developed psychic sense to even obtain a working hypothesis by which a solution of the mystery might be reached, and the average man is content to accept the statements of recognized teachers of exoteric creed and dogma rather than devote his time and strength exclusively to such study, or to the fulfilling of the duties which would be imposed upon him by a competent instructor.


Search where you may in the fields of nature or supernature, wherever you find a distinct grouping of twelve units you will find the organizer and the disorganizer, the builder and the destroyer, points, aspects or persons through which the positive and negative aspects of creative force are peculiarly active. However much or little the same forces are active in all other units of that group their action is always intensified at two points of the geometrical figure which is formed by the combination of the twelve units, and those two points are represented by two of the twelve units.

Truly, is it well for each human unit of such a twelve-fold group to put the question, "Is it I?" to his or her own Higher Self when the charge of treachery enters the group consciousness, for who can truthfully affirm entire innocence? Who can say, "I know my own heart so thoroughly I am sure I am incapable of such baseness." The seriousness of such an offense against the law is evident in the suicide of Judas, which followed upon the betrayal.

Unfortunately for the human race, as it would appear from a casual study of the subject, there may be found in the history of every race many references to individual members of a class who have been held up in song and story for the admiration of others of the same race or nation, a class of spies, detectives, diplomats, etc., vampires living on the weaknesses of their fellow men, thus putting a premium on the deadliest sin of human nature, the Sin of Treachery. The fact that individual members of this class in some one nation are held up to scorn and opprobrium by the people of other nations, and are even done to death in many instances, ought to be sufficient to designate the real status in the scale of life of those who accept such employment, however necessary to the exterior safety of a people that class appears to be. No true believer in the laws of karma and reincarnation could justify the employment of individual members of the said class. Evil never destroys evil, and, however disguised, it is either revenge or hatred which incites to the employment of those who sink to such depths.

The whole great purpose of human life is the attainment of Mastery, and the first and last enemy to be slain by the accepted disciple of the White Lodge is the personal devil—the force which incites to treachery.

While one may not be able to attain to the same degree of faithfulness observable in another, our respect and regard for that other is beyond question, however fallible he may be in other ways, while the absence of that one virtue in the case of another who may have attained all other virtues possible of expression, may leave one cold and unfeeling toward that other.

H—

He who has perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great, and unchangeable, is freed from the jaws of death.

If a man could not understand it before the falling asunder of his body, then he has to take body again in the worlds of creation.

When all the ties of the heart are severed here on earth, then the mortal becomes immortal—here ends the teaching.

—Katha Upanishad.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Haleson, Calif.

Address all communications to THE TEMPLE ARTISAN, Haleson, Calif.

EDITORIAL MIRROR.

The Force of the people, or the popular will, in action and exerted, symbolized by the Gavel, regulated and guided by and acting within the limits of Law and Order, symbolized by the Twenty Four Inch Rule, has for its fruits Liberty, Equality and Fraternity,—liberty regulated by law; equality of right in the eye of the law; brotherhood with its duties and obligations, as well as its benefits.”

—Morals and Dogma.

✻

Constantly the people put forth immense strength, only to end in immense weakness. The force of the people is exhausted in indefinitely prolonging things long since dead; in governing mankind by embalming old dead tyrannies of Faith; restoring dilapidated dogmas; regilding faded, worm eaten shrines; whitening and rouging ancient and barren superstitions; saving society by multiplying parasites; perpetuating superannuated institutions; enforcing the worship of symbols as the actual means of salvation; and tying the dead corpse of the Past, mouth to mouth with the living Present.”

—Morals and Dogmas.

✻

Humanity is now passing over the Threshold of the New Day. The murmur of many waters, the voices of many peoples, are heard as that New Day breaks on the consciousness of the world. The old order of things has gone forever, the Force of the New Order is already felt and things will be different and better in every field of consciousness. By immeasurable sacrifice of blood and life, the world has been made safe for Democracy, so that henceforth the Will of the People will become the Law.

✻

And yet right here in America we witness an amazing spectacle. Groups of men arise who are so far behind the times, who are so tied to the worm-eaten shrines that they would tie the dead corpse of the Past, mouth to mouth with the vital forces of the living Present.

These men for political partisan reasons or for commercial benefits or both, oppose the formation of a League of Nations. Some of the men who are United States Senators would rather see the world plunged into another terrible war, than that the League of Nations should be formed and a Democratic president receive some credit for aiding the practical establishment of such a high humanitarian ideal. Reader—wherever situated in the United States, write at once strongly to your United States Senator urging him to support and help bring into objective existence the plan of the League of Nations as advocated by President Wilson.



On March 6th last President Wilson on the eve of his return to Europe in a splendid address given at New York City referred to these objectors as follows: "I cannot imagine how they live and not be in contact with the events of the times, and I particularly cannot imagine how they can be Americans and set up a Doctrine of careful selfishness to the last detail. I have heard of no counsel of generosity in their criticism. I have heard no constructive suggestion. I have heard nothing except *'Will it not be dangerous to help the world?'*"



And President Wilson finished that paragraph of his address with the self-evident truth—"It would be fatal to us not to help it."



He also referred inspiringly to the ideals and spirit of the American forces in France saying "They would not sit still in the trenches. They would not be restrained by the prudence of continental commanders. They thought they had come over there to do a particular thing, and they were going to do it, and do it at once. And just as soon as that RUSH OF SPIRIT AS WELL AS RUSH OF BODY CAME in contact with the lines of the enemy, they began to break, and they continued to break until the end. They continued to break my fellow citizens not merely because of the physical forces of those lusty youngsters, but because of the irresistible *spiritual forces* of the armies of the United States. It was that that the enemy felt. It was that that awed them. It was that that made them feel, if these youngsters ever get a foothold, they could never be dislodged and therefore every foot of ground they won was permanently won for the liberty of mankind."



But this "glorious rush of spirit and rush of body" will only bear its fruit of true Liberty, Equality and Fraternity in and for the

world if the League of Nations becomes a *living factor* in the life of the nations of the earth. It is the next moral step that humanity must take for advancing the realization of a Universal Brotherhood of all Humanity. Therefore, it is the duty of every one who loves his fellow men to promote the ideal of the League of Nations by every means in his or her power.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 160

REINCARNATION.

PART V.

1. What is reincarnation?

A. Jackie says it is coming back into the world again. Jim says it is having lived many lives before. Linckie says it is living on when you die.

2. Are those right answers?

A. They are all right if you understand what they mean.

3. What do they mean by coming back into the world; by keeping on living when the body dies, or having lived many times before?

A. They mean the Knower or Thinker comes back. It always lives: The Knower never dies.

4. What is the Knower?

A. The Thinker or Knower is that part of us which makes us do things, which teaches us anything we know about life.

5. Does the Thinker make us walk and eat?

A. It does. We could do nothing with our bodies without the Thinker any more than one could move without being placed on our bodies.

6. If we come back into the world so many times why don't we remember who we were before?

A. Some people think they do know who they were in other lives but that is not important. They never seem to gain much from the knowledge to help them here. If they do really know they talk very little about it but use all their efforts toward mastering present faults and conditions in this life.

7. Do other things besides people incarnate?

A. Yes, it is thought that they do. New life reincarnates in the plants every year. The sap goes down into the roots in the winter and flows into the branches in the spring, and summer brings new buds, leaves, flowers, fruits and seeds. When the seeds are planted an entirely new tree grows.

8. But the plant doesn't die for new leaves and flowers to grow, does it?

A. No, but it reincarnates with new life each year, just as we are filled with new life during sleep and are ready for work and play in the morning.

9. What happens when we die?

A. The same thing happens to us as to the plants only in a larger way. The body becomes worn out so sleep no longer rests it. It has done all the work it can and a new body has to be formed. A fuller reincarnation has to be made than when it takes its nightly sleep.

10. Are we really alive when we die, and are we all parts of the same life as the animals and plants?

A. Yes, we are often times more alive when our bodies die than when they are moving about. The body often times hinders us from doing the things that are truest and best.

11. Does the worm reincarnate in the butterfly?

A. It does. The butterfly is a beautiful reincarnation. It is the way all incarnations should be. The last incarnation should always be the brightest, most beautiful, noblest, from something lower to something higher.

12. How can the butterfly come from such an ugly thing as the worm and how did we get started in the beginning?

A. The worm is not ugly when you think of it truly. It is fashioned to do a certain work and its dress or body is formed so it can best accomplish that work. A pair of working clothes are beautiful on a man who is ploughing. He would look ridiculous in a dress suit. Everyone would laugh at him.

It is difficult to answer the question "How did we get started?" There are many ideas about it. No one can actually tell. It is too much for us to understand. It was someway through the Knower, but it was through the Knower or Heart of God Himself who has not yet made everything clear to us. It is all right to think about,

but it is also well not to try too hard to get the answer, for it unfits us for our daily work, and the Knower will tell us when it is time for us to know.

NOTE—This lesson is the result of a class with the Temple Builders. The questions were asked by the children themselves.

TEMPLE ACTIVITIES AND NOTICES.

The Sunday meetings at the Centre have been resumed. These meetings were temporarily suspended owing to county influenza ordinances.

* * * *

Halcyon itself, however, has been practically free from influenza, though it has been quite prevalent in surrounding towns.

* * * *

Mr. and Mrs. W. A. Wotherspoon are now residing at the Centre and may remain indefinitely. Mrs. Wotherspoon has an interested class in the Tarot which meets every Wednesday evening. Mrs. Wotherspoon's exposition of this subject with practical demonstrations applied to members of the class are both enjoyable and instructive.

* * * *

The Temple Calendar for 1919 is now printed and on sale at fifty cents each, postpaid. A fitting New Year souvenir of The Temple. The Calendar for 1919 is based on the Law of Twelve showing the Twelve-fold Division of Natural and Divine forces. Each page is a condensed treatise on some aspect of this subject. Thus is shown and enumerated with explanatory comment on the Twelve Jewels, the Twelve Sons of Jacob, the Twelve Basic Salts of the Human Body, the Twelve Pairs of Cranial Nerves, the Twelve Chromatic Tones, and so on. May order from Halcyon Book Concern or Temple direct. A few copies still in stock.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid.

May be ordered from the Halcyon Book concern or the Temple direct.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

The Halcyon Sanatorium

A Home-like Institution in the midst of pleasant surroundings, established for the **scientific treatment** of invalids and for recuperation and rest in cases of **over-work** and **nervous exhaustion**.

Natural healing forces scientifically applied.

At the Halcyon is a most desirable place to spend a **pleasant vacation** amid congenial surroundings and **New Thought Atmosphere**.

Guests and patients have opportunity and privilege of attending classes and lectures given by **The Temple** on **Occultism, Theosophy, Science** and **Philosophy**.

Room and boarding in the main building or a limited number of cozy outside tent-cottages fitted up for light housekeeping on the grounds.

Rates reasonable. For additional information, address

THE HALCYON SANATORIUM,
Halcyon, California

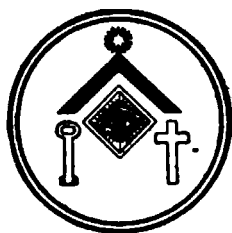
The Temple Artisan

Vol. XIX.

MARCH, 1919

No. 10

Behold, I give

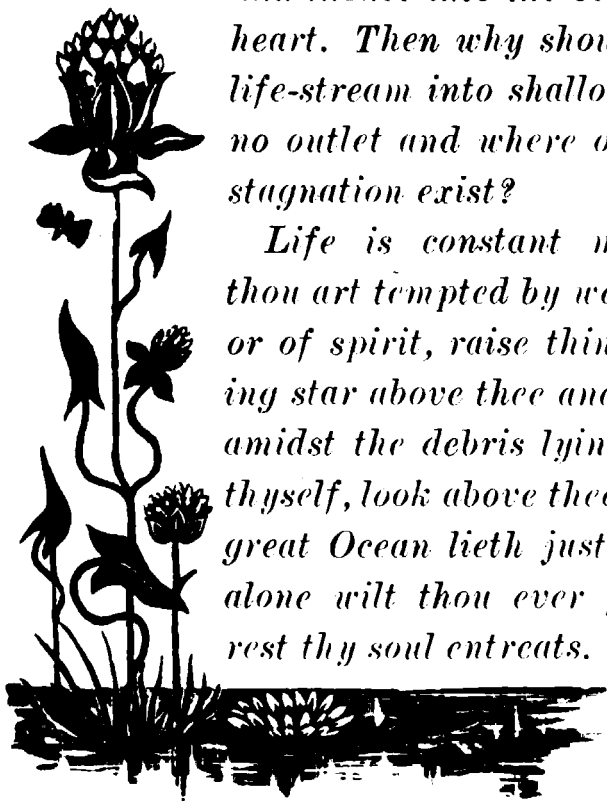


unto thee a key..

PUSH ON

Neither beginning nor end is there to thy life, thou Son of Man. As floweth the mountain stream into the river and the river floweth into the ocean, so floweth thy life-stream into the river of humanity and thence into the ocean of thy Father's heart. Then why shouldst thou turn that life-stream into shallow pools which have no outlet and where only corruption and stagnation exist?

Life is constant motion. Whenever thou art tempted by weariness of the flesh or of spirit, raise thine eyes to the guiding star above thee and refuse to lie down amidst the debris lying near. Straighten thyself, look above thee, and push on. The great Ocean lieth just beyond, and there alone wilt thou ever find the peace and rest thy soul entreats.



FROM THE MOUNTAIN TOP.

A PLEA.

O God! MY God! Can it be that Thou art God, the God whom I have loved and served with all the strength and power Thou gavest me? If it be so that Thou art He, and yet that Thou couldst slay me with a word, and smile and smile, as I have seen Thee smile in every sunbeam, every beauteous object mine eyes have seen, e'en as Thou art smiling now in this, mine hour of sore despair!

O God, have mercy! Let this cup Thine hands have reached to me, pass by! Take all I have but this one thing which beats within mine heart, as beats the hearts of babes unborn within their mother's womb. Thou hast the sun and stars, the earth, and Heaven and Hell,—all these are Thine! Cans't Thou not spare me this one thing for which I plead?

THE ANSWER.

Ah, Child of Mine, poor stricken mite within a world of mites, yet greater far in truth than words can tell! Thinkest thou that I, who love thee with a love surpassing that of Mother for her child, of wife for husband, or of man for maid, wouldst rob thee of thy treasure, or pierce thine heart for mine own pleasure? Not so, my child, for I AM LOVE. 'Tis I, in thee, who tread the wine-press while I see thy blood rush forth in rivers! 'Tis I, in thee, who suffer when the nails pierce thee and when thine heart is riven, as by sword!

Canst thou not see that not a blow, a pang of pain, a cry of agony couldst leave thy lips, by Will of Mine, but for thy glory and thine Everlasting Bliss?

Canst thou not see, there is no other way to weld thee into form of Mine but through the Fiery Furnace of Affliction?

Canst thou love more than I, that for which thou now unwittingly dost plead?

Lift up thine head, mine own, and look with open eyes into My heart, for there shalt thou behold the Angel of Compassion facing thee, and in Its eyes thou shalt behold thine own and those of every one whom thou hast ever loved. Shining through each one of all these eyes thou shalt behold Mine Own and know that ever have I stood beside thee in thy grief, waiting for thine eyes to open to the truth that THOU CANST NEVER LOSE AUGHT THAT THOU HAST LOVED FOR IT IS I, AND I AM LIFE IMMORTAL AND THOU ART ONE WITH ME!



THE GREAT QUESTION.

TEMPLE TEACHINGS. OPEN SERIES. MCXLIX.

What are you doing and what are you going to do?

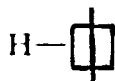
Are you cultivating the powers of courage, assurance and endurance at the present time, or are you sinking down into a state of cowardice, fear and indolence, when some realization dawns upon you of the truth of the facts I have tried to impress on your minds during the last twenty years relating to the imminence of the great struggle between the powers of light and darkness for the salvation or destruction of the present human race?

I ask myself again and again, can it be possible there is sufficient power in the words of any language or all languages to express the importance of that struggle, or to express the necessity for cultivating the positive powers of courage, assurance and endurance in yourselves and in your children; and I listen again for the "no" which has ever been my portion to hear. There are no words in any language capable of expressing that need, but there is something behind those words which may carry conviction to every heart that will open its leaves and let that Something, which is the power of truth, sink within and set going the wheels of the brain with sufficient rapidity to arouse the whole nature of man to a realization of the issues at stake. If you allow yourselves to dwell on the possibilities of the destruction of cherished possessions, the slaughter of your kind, the overthrow of your governments, traditions and hopes, you will not only open some path by which those terrors may eventuate, but you will weaken your defenses, render inadequate your weapons and serve to cut yourselves off from the great army of the White Brotherhood who are gathering for the fray. There may be no time or opportunity for the units of that army to stop, pick up and carry the cowards, the selfish and the indolent who refuse to walk by their side.

The safety of your race, the hope of future civilization rests on you and upon each normal human being, on *your* power to stand up and fight, to take the buffets which fall on you and hurl them back to their source, and to serve wherever and at whatever task the Great Law shall put upon you without a whine; to spring quickly at the call of your superior officer, your Master in the lists of life.

You from whom indolence, wealth or carelessness has stolen the spiritual brawn, bear well in mind, you cannot regain the treasures of bravery, confidence in yourselves and industry in a moment of time, but you can begin at once to plan and carry out each detail

of that plan, as well and as rapidly as power shall develop to do so, and it will develop only by use. The first task you should set yourself is the forming an ideal of what you wish to be and clothe it in garments of Faith and Hope sufficiently strong to bear the strain which will be put upon them.



MATTER AND ENERGY.

Anything which falls under a category as illustrating the "natural goodness of God, manifested in the material or moral world", is of interest to the Occultist, and nothing could be more truly this than an attempt to interpret the natural phenomena which go on about us constantly. Science may be defined as the discovery and interpretation of truth, and since Occultism is truth *per se*, scientific study of some variety is necessary for the pursuit of Wisdom. All science deals with matter and energy as fundamentals, and the interpretation of matter and energy on the physical plane is the problem of physics, or Natural Philosophy. As such, a basic concept of the interplay of forces on the physical plane is invaluable in forming an idea of the work of higher forces on more interior planes.

As matter and energy on all planes are differentiations of the One, so we may expect to find on the microcosmic material plane a basic substance, the synthesis of all physical substances, which is differentiated into the countless forms of matter with which we are acquainted. This substance, known to the Kabalists as the Astral Light, an aspect of the Akasa, and only now beginning to be recognized by materialistic scientists, is a hypothetical medium of extreme tenuity diffused throughout space, which is supposed to be the medium for the transmission of light, and in a sense the basis of form. It should not be confused with the Aether of the Ancients, which was the Akasa itself.

The word Aether means literally the Breath of the Gods. In this term we find the key to the elementary character of the Ether. It is one of the seven major divisions of Rays or Breaths, and as such its multifold manifestations form the matter of the physical plane. It will be seen that when one plane is said to be within or above another, it is meant in the sense of being one step less removed in differentiation.

The Occultist must accept a structural form of Ether, it being in turn composed of a more subtle substance, the Akasa, but for the purpose of the physicist of the present day it is an ideal, incom-

pressible substance, having no rigidity of the ordinary kind, but capable of resisting absolute rotation. Ether is the medium for the transmission of electricity, magnetism, light, and heat, together with several minor forms of electrical wave, such as the X-ray. It must be understood that in this respect the etheric plane undifferentiated is meant, and not any of the various forms of matter formed of Ether.

Scientist and Occultist must accept the presence of an Ether. We will base our discussion of matter and energy upon it as a groundwork, for below is outside of the realm of material science at the present time. We need not yet consider it as made up of discreet particles, but as a universally present *Stuff* capable of transmitting strains. It is fundamental *Matter* on the physical plane.

We may suppose that in the creation of matter, we are possessed of two primary substances, matter *per se*, or Ether, and energy *per se*. These we use to produce the myriad forms of manifestation on the physical plane. Matter will be the medium furnishing density and form; energy will be the leavening agent producing the variations in that form. The condition of matter will be changed according to the quality of the energy acting through it, and similarly, the state of matter involved will determine the action of the energy.

We take this elementary Ether, and with energy of the most elementary form in a physical sense we strain it into nuclei, or centers of force. These centers have stresses in the Ether radiating around them, and hence exert forces on one another through the etheric medium. The strain is an electrical one, and the nuclear centers we term electrons, or indivisible particles of electricity. Hence we find electricity proper to consist of a modification of the Ether through the action of energy. Two varieties of such nuclei are formed; electrons and magnetons. The magnetons produce opposite strains in the Ether to those produced by the electrons; hence, while repelling one another, and while electrons tend to repel one another, opposite forms attract. We have thus differentiated our primary Ether into two forms of matter by the action of energy, and according to whether this energy manifests through one or the other form, we term it electrical or magnetic.

Magnetons possess the quality termed weight or mass. The electron is motion impressed upon matter. Each magneton, by virtue of its strain in the Ether, attracts to itself a certain number of electrons, holding them so that they circulate in elliptical orbits, as the planets are forced to rotate about the sun. Thus an atom

is formed, which on this microcosmic plane corresponds physically to a solar system. Modern chemistry knows of 92 different forms of atoms at present, distinguished from one another by, (1) The size of the nucleus of the atom, or in other words, the size of the magneton at the center, and (2) The number of electrons circulating around this nucleus. Since the electrons are always of the same size and quality, it is clear that an integral number of electrons must be present in any atom. This is not true of the magnetons which form the center; hence unbalanced electrical forces may occur which results in an atom which is not in electrical equilibrium. These unbalanced electrical forces strive to regain equilibrium, or the electrical pralayaic state, and tend to bring atoms of opposite electrification together. This force we term chemical affinity.

When atoms cling together by virtue of this force of chemical affinity, they form molecules. Let us suppose that two hydrogen atoms are electronegative, *i. e.*, they possess too many electrons to completely balance the force exerted upon them by the magneton at the center of the atom; if they unite with another atom, say of the oxygen variety, which possesses less than its normal share of electrons, equilibrium will more nearly result. Hence a water molecule will be formed. But, let us suppose that there is still a small force remaining unbalanced, so that the water molecule is electrically active; then two molecules may cling together, and this force holding them we term physical cohesion. The water molecules may cling closely together and form ice, or by virtue of their motion they may remain apart and hold the liquid form, or, remaining still further apart, they may form steam. In this formation of externalized matter, represented by wood, steam, flesh, etc., we may note two fundamental cosmic laws. They are as follows:

(1) Any plane is made up of an infinite number of sub-planes, each of which is formed by a differentiation of a basic substance through the opposite pole of that substance. As the differentiation increases, the number of forms of matter on any particular sub-plane increases.

(2) All forces on any plane are the result of unbalance resulting from slight maladjustment of forces on higher planes. The universe when taken in a pralayaic state, is in absolute equilibrium, all being immersed in One. A slight non-conformity occurs at the beginning of a Manvantara, due to the adjustment of forces from some Cosmos of a higher order, starting the action of other forces,

so that the resulting wave of action travels through countless ages, separating positive from negative and differentiating a Universe. When the action has fulfilled its function, absolute equilibrium is regained, but it is absolute equilibrium only so far as the cosmos or other system considered is concerned. It is possible for the physical plane to be in absolute equilibrium while other planes are functioning since some slight inequilibrium may not have yet extended over into its realm. In this condition, the substance of the physical plane would exist only potentially. We saw that the primary electrical energy held the electrons to the magneton, but a small amount was left unbalanced. This held the atoms together; the very small amount remaining as unnecessary in the atoms held them together in the form of molecules; the force, still slighter which remained, furnished cohesion for the molecules, and so on.

(3). The position of any form of matter is the result of (a). Its motion, and (b). The force restraining it while moving. The electrons rotate around the magnetons, and are held in their orbits by their attraction for them; they are kept apart by the kinetic energy of their rotations. The atoms are attracted together by chemical affinity; they are kept apart by the vibratory motion of heat, which consists merely in the vibration of the atoms. Similarly heat acts on the plane of the molecule, and the molecules are kept apart by their vibration while being held together by cohesion.

If we take a block of ice, and examine its constituents, the differentiation which has taken place in its formation is clear. It is composed of ice crystals. These are formed from water molecules. These contain hydrogen and oxygen atoms. These in turn are made of certain combinations of electrons and magnetons. These are formed of Ether. The ice, then, is Ether, but it has been altered through the action of energy, producing motion in its constituent parts.

We touch a brick wall; it is hard. How can a subtle, tenuous, medium, absolutely furnishing no resistance to motion of ordinary matter, cause such a sensation of impenetrability? We forget that the finger which touches the wall is itself composed of just such Ether; the motion of the particles is responsible for the result.

Thus is all matter on the physical plane formed from one elementary substance acted upon by another. In the action of light, sound, heat, electricity, radioactivity, and kindred manifestations of energy through matter, we may read the story of the building of a Universe.

GEORGE HARRISON.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Haleson, Calif.

Address all communications to THE TEMPLE ARTISAN, Haleson, Calif.

EDITORIAL MIRROR.

Deity sees Himself or some aspect or quality of Himself reflected in everything or creature. Some ray or sub ray of Himself is incarnated there.



Whether it be a radiant sun in spatial depths, a rushing planet, a bird singing in the trees, the cattle in the fields, an insect in the grasses or man in his various aspects and racial divisions, it is the same, Deity extending—emanating Himself and knowing Himself in and from the resplendence of the Centre of Divine Being.



And yet—the myriad creatures in which this Divine Essence incarnates have, and are entitled to have, in their sphere, some degree of individualized consciousness—in other words, are entitized in the Being of God as living sub centres of Himself. This dignifies and justifies the manifestation of Deity as a Cosmos—a Divine Entity in Universal Manifestation.



The Divine Life, Will and Love, is IMPERSONAL, but man and all creatures may use that Life and Will, and in so using tincture that pure White Essence with the quality of their desires. The Elemental lives incarnated in the rock, vegetable and flower, struggle for a higher expression of the latent divine within them. Animals and men do the same. All of this necessitates the use of the pure colorless, impersonal, Divine Will which is poured out on all creation impartially as the sun pours out its heat and light.



Evil results from the wrong use or inversion of the Divine Will Power—but in the divine economy of Deity it has been arranged that this evil *can never become as great or powerful as Divinity itself*. A series of checks or counteractions which we call “Karmic effects” prevent the evil from affecting more than the periphery, the outer layer, so to speak of the cosmos—the lower or more material planes. Undimmed forever remains the pure splendor of the Inner Spheres. Good is Infinite. Evil is Finite.

During the past five years counteractions of Karmic forces have wiped out or neutralized dense layers of evil stored up in the auric spheres of the races of the earth. With the clearing out of this black negative force in the world by great sacrifice and suffering, the Deific Light and Love of the Inner Spheres will be able to utter itself in practical measures for the universal good of all peoples. And Liberty, Equality, Fraternity and Justice will be the foundation stones of the New Order of things—the New Civilization.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 161

"You are wanted in the parlor," some one said, "to see about some music."

"All right," I answered, "I will be down in a minute, but what music is to be attended to this evening?"

Rather curious, I went down to the parlor where the evening group was assembled around the fire,—and there stood Henry, laughing and smiling, home from the war; home on a three weeks' furlough, from a camp in New York state.

"Henry! Who is Henry?" you say. Don't you know by this time? Why, Henry Cowell, of course. One of the boys, grown old enough to be called to the army and cook for six thousand soldiers, but not afraid to be one of the smallest of Builders, and come to the meetings, and even to hold the hand of a tiny baby and say all sorts of funny things to it and write a song for it and be a child among all children.

"Write a song," did you say? Yes, write a song, for while Henry had to cook when he first entered the army he was soon placed where he belonged better as assistant bandmaster, and now he is Corporal Henry Cowell.

It was fun, lots of fun, to hear him tell how he had to climb up a ladder to look down into the bean pots, and to hear him describe the size of the coffee cans almost as big as our fifty-five-gallon oil tank. It interested Lincoln immensely, little Lincoln who lives at Halcyon, and who always loved to go swimming with Henry.

It was good to sit quietly and listen to the assistant bandmaster play some of his music for us again.

But it was best of all, when the music was over, to see Lincoln

climb into Henry's lap and to watch the great love that sparkled in the eyes of both of them, and to hear them sorrow with each other that it was time to part for the night, for bed-time had come.

Henry wanted Lincoln to go home with him and Lincoln wanted Henry to stay and sleep in his bed, and be ready for a day's fishing tomorrow. For Lincoln had been granted a day's absence from school because of Henry's coming.

Well, Lincoln won and Henry stayed over-night, and this is what happened:

We went up the stairs, up to the highest floor, into Lincoln's room where the narrow bed was. We lit the candle, we hunted for an extra pillow and found none, we said good night, closed the door and I went down stairs again. I stopped at Mrs. La Due's room, told her of the picture I had in my heart of the two sharing the room and the little bed together, and of the great lovelight between them.

In the morning Mrs. La Due (she is Guardian of the Builders, you know) called me into her room and said: "The picture you gave me last night stayed with me so strongly I had to write this little poem about it. Listen, and tell me if you think the Builders might like it."

Here is the poem. How would it be if the Builders wrote Mrs. La Due and told her themselves how they enjoyed the poem?

THE LESSON.

I lay me down by a little boy, on the little boy's own bed.
The bed was short for a man like me, and was narrow, and low
at the head.

I lay with opened unseeing eyes, bent on the dark, but yet,—
I saw as in vision the heart of the boy and my inner eyes grew wet.
Wet as with tears which spring from the heart, when the joys of
life have fled.

For the soul grows sick of the weary round, when Faith and Hope
lie dead.

Rebellious, I lay through the long, long night, wishing I, too, were
dead.

And need no longer carry the load up the path which I must tread.

As the morning sun was gilding the hills at the dawn of a bright
new day

The boy awoke and joyously said, "Come: let's us go out and play."
I know not what; whether voice or words, or the imminence of
Thought.

But somehow something awoke in me, which banished all morbid
thought.

I seemed to hear God say to me, "Come out, my Son, and play—
O'er the sun-kissed trees and grass and flowers throughout this
livelong day,
For too much sorrow will break the heart, and end in the soul's
decay."

"So you and I will play with the skies and the winds and the
humming birds
And listen to all of the wonderful things in the song which hath
no words,—
Save those which tell of my love for thee, and the love thou bear-
est to me.
The old sweet song which both gods and men, through eternities
past have sung."

TEMPLE ACTIVITIES AND NOTICES.

At the Sunday meeting March 23rd at Headquarters, Ralph Holmes of Atascadero gave an interesting and instructive talk on Color from the standpoint of the Artist. Mr. Holmes is both a teacher and gifted worker in his field of Art.

* * * *

The Centre had the great pleasure during March of a few days' visit from Brother Henry Cowell, who has been stationed at Fort Ontario, Oswego, New York. This brother only had a furlough of three weeks to make a trip to this coast and back, but he followed the urge and accomplished the trip. Brother Cowell is assistant regimental bandmaster and has a thousand and one things to do besides. He hopes to get his discharge soon and be able to resume his technical musical studies.

* * * *

The Temple Calendar for 1919 is now printed and on sale at fifty cents each, postpaid. A fitting New Year souvenir of The Temple. The Calendar for 1919 is based on the Law of Twelve showing the Twelve-fold Division of Natural and Divine forces. Each page is a condensed treatise on some aspect of this subject. Thus is shown and enumerated with explanatory comment on the Twelve Jewels, the Twelve Sons of Jacob, the Twelve Basic Salts of the Human Body, the Twelve Pairs of Cranial Nerves, the Twelve Chromatic Tones, and so on. May order from Halcyon Book Concern or Temple direct. A few copies still in stock.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge

guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

The Halcyon Sanatorium

A Home-like Institution in the midst of pleasant surroundings, established for the **scientific treatment** of invalids and for recuperation and rest in cases of **over-work** and **nervous exhaustion**.

Natural healing forces scientifically applied.

At the Halcyon is a most desirable place to spend a **pleasant vacation** amid congenial surroundings and **New Thought Atmosphere**.

Guests and patients have opportunity and privilege of attending classes and lectures given by **The Temple** on **Occultism, Theosophy, Science** and **Philosophy**.

Room and boarding in the main building or a limited number of cozy outside tent-cottages fitted up for light housekeeping on the grounds.

Rates reasonable. For additional information, address

**THE HALCYON SANATORIUM,
Halcyon, California**

The Temple Artisan

Vol. XIX.

APRIL, 1919

No. 11

Behold, I give



unto thee a key.

THE HOME OF SONG

Unfettered and unbound, the Angel Guardian of the Home of Song flies the wide spaces of the skies, contemning walls and roof-tree, doors and all confining bonds which thrall the freeborn soul.

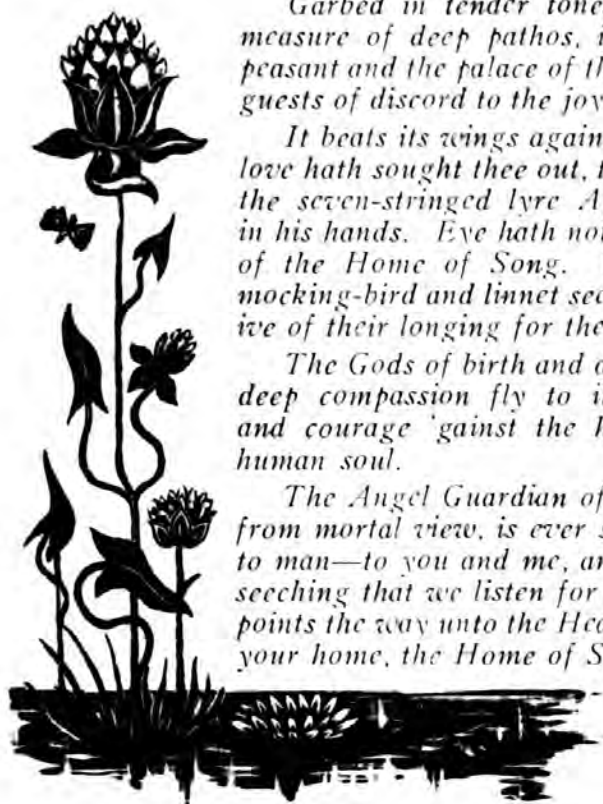
It seeks the heights of heaven to voice its freedom from all bondage, and sinks with folded wings to depths of under-worlds to chant its miserere, its pity for all slaves.

Garbed in tender tones and mantled with a measure of deep pathos, it seeks alike the hut of peasant and the palace of the king to awaken sleeping guests of discord to the joy of harmony and rhythm.

It beats its wings against thy heart when mortal love hath sought thee out, the while its fingers touch the seven-stringed lyre Apollo holdeth downward in his hands. Eye hath not seen the light and glory of the Home of Song. The thrush and robin, mocking-bird and linnet seeketh it for tones expressive of their longing for their unwean mates.

The Gods of birth and death, of selfless love and deep compassion fly to it for tones of strength and courage 'gainst the hour of battle for some human soul.

The Angel Guardian of the Home of Song, hid from mortal view, is ever stretching praying hands to man—to you and me, and all created things, beseeching that we listen for her guiding voice which points the way unto the Heart of God,—her home,—your home, the Home of Song.



THE COMING AVATAR.

Whenever the subject of "The Coming Avatar" comes up for discussion in a mixed audience, there invariably arises the questions, when, where, and how will the expected Avatar appear? Will it be at some designated time or place? Will he come in some super-human body accompanied by wonderful exhibitions of supernatural phenomena? Will he be born of woman and grow to maturity in circumstances similar to those which environ each one of the children of the present human race, only to meet with similar affirmations and denials to those which met the last Avatar when he announced his mission to man?

Strong assertions have been made as to the reincarnation of the last Avatar in the body of some child born within the present century. In a number of such instances, the assertion is conscientiously made and has been based on some apparently supernatural phenomena which was believed to have preceded the birth of the child, thus fixing the belief in the mind of the mother and her immediate friends, if they have forgotten or ignored the fact that many other mothers have had similar experiences and are even now making similar assertions.

Those who believe in a literal translation of the statement accredited to the Master Jesus by His Disciples, after His Crucifixion, to the effect that His Second Coming would be "in a cloud with power and great glory" find it difficult to accept the claims above mentioned. There appears to be a direct contradiction between the two methods of procedure. These contradictory claims have been given the widest publicity and have proven great stumbling blocks in the way of a general acceptance of the belief in the reappearance of the Avatar. If it is not possible to reconcile these contradictory claims, the world will be no nearer to a solution of the great Mystery in the present cycle than it has been in past cycles.

It would not occur to the average person that two such apparently irreconcilable beliefs were possible of reconciliation by the introduction of a third, and up to the present time, a strictly esoteric teaching concerning the possibility of the appearance of a Great Soul to the senses of physical man.

The student of Occultism who has accepted the teachings of the Masters of Wisdom anent the illusory character and the impermanence of all matter on the physical plane, and the reality and endurance of the three higher of the seven states of manifested life,

namely, Atma, Buddhi and Manas, is prepared to accept the statement that the Christos, or Buddhi, "the first born son of God," is in fact a state of energy, although far beyond the investigation or even the imagination, of man in his present state of existence. It is taught that this state of energy is actually Spiritual Light, the original source of all Light, and that it is reflected within the mentality of man, and also in that of every living creature in varying degrees; therefore every man is a potential Christ.

The brighter the illumination of mind resulting from the reflected light of the Christos, the more rapidly does the mentality of the normal human being absorb, or assimilate and generate that energy and approach the state of evolution which makes possible his admission to one of the highest orders of manifested life,—The Avatara Order, in which he is prepared for open avowal of his mission to the world. A fully prepared Avatar has gained full power over physical life and death and over all matter which constitutes form in the lower orders of life. He has passed through myriads of lives in those lower orders, as well as through many of the higher orders of Adeptship ere he reaches the Buddhistic State from which he enters the state of perfection—wherein he becomes an individual Christ, "a Saviour" of the race to which he belongs by evolutionary right.

At the beginning of every great age in the earlier stages of a Manvantara, the Avatar karmically connected with the units of a previously great race, reincarnates in the body of a child, grows to maturity and eventually proclaims his mission as teacher and therefore Saviour, of all those who may accept him.

When the individual Ego of an Avatar has reached and possibly has passed into the Buddhistic Order of Life, it may not be necessary for It to reincarnate in the body of a child on earth, or on any other planet of this solar system. It has evolved a form similar to that which the Disciples of Jesus saw at the time of His transfiguration,—a Glorified Body, sometimes termed a Nirmanakiya Robe, which is visible only to the interior sense of sight in the case of the physical man. The Nirmanakiya Body of a great Buddhi would be like unto a Sun in brightness to the psychic senses of the observer, and if, in the course of the evolution of a race, a change in vibration had occurred which had unsealed the interior vision of the units of that race, they might envision the Buddhi, or Christ, as clearly as they might now behold an Avatar in a physical body were one upon the earth.

The nearness of a Nirmanakiya Body to the Auric Center of the earth would be sufficient to raise the vibrations of every human being, and even of the substance of the earth itself; and this change in vibration would raise the senses of man, especially the senses of sight and sound, to a marked degree.

The bringing of a lighted lamp close to the open door of a previously dark room, filled with people, would lighten the room according to the size of the lamp and the intensity of the light given out by it. It would not be necessary for the occupants of the room to see the source of the light in order to be conscious of its nearness. With the dissipation of the darkness there would occur a notable change in the occupants of the room. Even a slight change in vibration would quite materially increase the mental action as well as the heart action of each occupant, although they might not recognize the cause of the increase. If you will consider the change in the sense of feeling, the actual relief of mind and the brightening of the faces of all present when a lighted lamp is suddenly brought into a previously dark room in which you, with others, were quietly sitting, it will not be difficult for you to accept my statement regarding the effect of Spiritual Illumination on the whole nature of a race of human beings. I am not attempting to give a technical illustration of the effects of light on gross matter that would satisfy the mind of an academician, but there are certain correspondences between different grades, or states of energy and substance which greatly aid the intellect in solving many of the most mysterious processes of nature, chief of which are processes by which spiritual light becomes manifested as light on the plane of gross matter.

What is true of the reincarnation, or of the development, of an Avatar is equally true of the lesser orders of life. The spiritual light which illumines the mind and soul of an Avatar, illumines the mind and soul of every human being; as before said it is but a matter of degree and of preparation for the reception of that light. The Light of the Central Spiritual Sun,—spiritual light,—is in actuality the light, or energy, we term the "Christos." The soul of man is primarily a reflection, so to speak, a beam of that light, clothed in energy, or substance of lower vibratory rates.

In terms of matter, the first Trinity in manifestation is Light Heat and Electricity. A composite unit of the three states of energy is the basis of the substance which clothes the reincarnating soul, or personal Ego. It is the Thinker, and the Thought, and the Expres-

sion. In differentiation the Thought becomes the Etheric body and the Expression is that Etheric body clothed in the gross matter of the physical plane.

I have only touched on this vast subject: my purpose in doing so has been to aid in furnishing a working hypothesis by means of which some understanding of the problem presented by the prophesied return of an Avatar might, at least partially, be solved. It must be understood that whether the Coming Avatar shall appear as a reincarnation of the Ego which previously incarnated in the body of Jesus of Nazareth, in the body of a child, or in the body of a man, or whether the vibration of a race shall be so raised as to enable the units of that race to behold the glorified Form of a Buddhi, that recognition must be by intuitive perception of the individual seer, and not by associating the form and features with those of any preceding Avatar.


In previous messages I have endeavored to show somewhat of the tremendous issues facing the present human race within the recently opened ten-year cycle, as well as the unprecedented changes which will take place in man as a whole, or in part, and even in the very substance of the earth to some degree. The rapidity with which changes are taking place in the ideas and ideals of man is not alone due to recent world wide events; it is first of all due to the entrance of a Great Soul to Nirvana—a soul that has completed its whole round of development, and to the nearness of another Great Soul to earthly environment. It is said that similarly rapid changes are taking place in the flora and fauna of some parts of the earth. Naturally such changes are always taking place, but it is the rapidity with which they occur at the present time which more particularly attracts attention.

It has also been taught by Masters of High Degree that these changes will culminate to a marked extent in the year 1928, and that a point of their culmination is due to fall between certain parallels of latitude and longitude on the Western Hemisphere, directly opposite a similar point between the same parallels on the Eastern Hemisphere, thus closing a cycle of time and space which opened nearly two thousand years ago.

In a prophesy made by one of the older Sages, we find the words: "The child of the East must lie in the West wind to receive the call to action." There are now many indications of the fulfillment of this prophecy. The young men of many Eastern nations are rapidly receiving the call to social and political action at the present time in some of the countries of the Western Hemisphere with the avowed

purpose of returning to their native lands to act according to entirely new ideals.

Knowledge of the form in which the coming Avatar is to appear to man has been withheld from man for a definite purpose. If it should prove to be, as before outlined, in the form of a Glorified Body, it will not be difficult to understand how two biblical prophecies relating to the "second coming of Christ" may be fulfilled, ie.: "He shall come in a cloud with power and great glory" and "He shall appear in the twinkling of an eye and every eye shall behold him." Natural laws would have to be suspended to make possible the verification of those two prophecies if an Avatar were to appear in a strictly physical form. But whatever be the form, or whether that form be perceptible to inner or outer vision, one indisputable fact remains, the mere seeing of the form would count for little. It will rest upon the conscious effort of the individual man or woman as to what the final effect of that event will be upon him or her. The human will enforced by Divine Will must settle the question of preparation and the course of action to be pursued in the interim between now and the final event, as has been done in former Messianic Cycles. It would be well if each reader of this article should make an individual and present issue of this subject of the Coming of the Avatar. Above all else, his or her readiness for the Call of the Christ will depend entirely upon individual effort and the spirit of unselfishness which actuates that effort. We can only pray that the Christ may have mercy on the one who refuses to make the effort, for there is no mercy in the Code of Laws which govern the action of the Individual Ego—the divine Self—when the human soul is brought before its Judgment Seat.

H—

CHILDREN'S DEPARTMENT

Temple Builders—No. 162

SPECIAL SERVICES

FOR

THE CHILDREN OF TEMPLERS.

Two outer gates of the Temple of the People may open for the Children or Wards of Templers in good standing. Requests for these privileges by the parents or guardians of the said children should be addressed to the officiating Priest, or to the Outer Guard of a Square who has been deputed to perform the ceremonies by the Guardian-in-Chief or the Official Head of the Temple. A child may

be presented for the service of Announcement—Naming, at any service held for that purpose, before its seventh birthday; and even subsequently when circumstances have previously prevented its presentation for that privilege, but it may not be Confirmed until after it has passed its seventh birthday.

The two gates above mentioned are indicated by the ceremonies of Announcement,—Naming, and Confirmation. These ceremonies symbolize the entrance into material and spiritual life of the individual Soul; and should always be held on Easter Sunday, "Children's Day."

Both ceremonies may be performed during one Service when advisable. Such simple obligations as are assumed in these ceremonies are taken by parents or guardians, not by the children.

The name bestowed on a child in the ceremony of Announcement does not differ from the name previously given by its parents or guardians.

While presentation of children for the said ceremonies is not obligatory upon Templers, the acknowledgment of responsibility assumed by the latter in these ceremonies serve to make a definite outer connection between them and the great Group Soul of which each one is interiorally a part.

FRANCIA A. LADUE,
Guardian-in-Chief.

WILLIAM H. DOWER,
Official Head.

THE CAGE IN YOUR HEART.

Have you known that I loved you, little ones; whom mine eyes
have not yet seen,
As well as the Builders nearer home, even before you were born?
For I loved the Love which gave you life, and brought you from
Heaven to Earth
With a message to all us grown-ups here, writ plain in your eyes
of birth.

And each dear child of the Builders' clan is a token of that Love,
That is dearer far to me, than all, man's vaunted treasure trove.
It has brightened all the long hard trail, I have walked from youth
to age,
And flies from you, on a blue bird's wing, to me when you open its
cage.

The cage in your heart where Love crept in, then gave you a golden
key.
That will always unlock the door for you, when you wish to set
Love free.
But it nestles close within that cage, when sorrow comes to you.
And dries your tears and comforts you, as only Love can do.

G. IN C.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

"I am the Ego seated in the hearts of all beings."



Thus spake Krishna—the Supreme or Higher Self to Arjuna, the Personality representing one of the infinitely little points of the Supreme Self or Nature.



Egoism is inherent in all matter, organic and inorganic. The Universal *I* seeks utterance everywhere, through everything.



Yet Egoism is not Egotism. Egoism universalizes the Supreme Self. Egotism personalizes it. Here is the great difference between personality and universality, or that impersonal state of being which stands for true individuality.



Personality sees the self as a separate entity and follows that illusive law of being. True individuality sees the self as *interdependent* with all self or selves—sees its own ego as INSEPARABLE WITH ALL EGOS.



Where is the Higher Ego, then? Where look for it? If it is Universal, look for it everywhere. If you are in Halcyon, look for it there; if in Chicago, look there for it. It is in others as much as in yourself—there is the mystery. What! My own Higher Ego in others! Why not, if it is inseparable with all Egos?



Is that not the basis of the sayings, "Do unto others"; "Love one another"; "Even as ye do it unto the least of these," and so on? In these grand ethical sayings we find the truth of the inseparableness of all life.

"No one could tell me where my Soul might be.
I searched for God, but God eluded me.
I sought my brother out and found all Three."

The test of personality is the first real test the student of occultism encounters. His animal self, his personality—the Dweller on the Threshold is there ready to obstruct his progress toward the goal of Light—identification with his Divine Self.



What happens when we look for our Higher Self in others? We often see a reflection of some phase of our lower nature and say, “such and such an one is evil or faulty”—the fault being in our own nature: or we may see some higher attribute of ourselves reflected in the other saying, “how beautiful that quality” in him or her. We can never see in another what is not in ourselves.



Separateness is an illusion. We are all part of the One—God-Life. To find our way back *Home*, to our Divine Home, to our Father and Mother who art in heaven, in Harmony and Love and Beauty and Wisdom—we must find our way all together, shoulder to shoulder, heart to heart and soul to soul. We cannot leave even one behind for that one would be a part of our self. It might be a weak link, but the whole chain may break if it is not strengthened and “restored.”



Look for and evoke the best and highest in others. As we get away from our self—our personal self more and more, will we draw nearer to our Higher Self—the Master Ray—the God within—the Holy Grail.

W. H. D.

NOTICES AND ACTIVITIES.

The Templers at headquarters gathered as usual for the services of “Children’s Day” on Easter Sunday. It is always at these services that the ceremonies of Announcement—Naming, and of Confirmation, are held when there are children of suitable ages then present. A program of music by the children assisted by such older musicians as are available, is one of the features of the services which are always most beautiful and sacred. They were never more so than on the service held on last Easter day.

* * * *

Naturally, the residents of Halcyon were specially interested in

the ceremony of Announcement held at that service for the little three-months-old daughter of Dr. and Mrs. Dower, Flamore Francia Whitson, and the six months old son of Mr. and Mrs. Clarence Weaver, David Robert Earl.

* * * *

The unexpected arrival of our always welcome sister, Miss Harriet Farrer, who came to be present at the special services, was an additional pleasure to all assembled for that purpose. We are regretting the near departure of our sister, Mrs. Harbison, and her dear little son, Jackie. Mrs. H. is finding it necessary to return to her home at Forest Knolls, and Miss Irene Oviatt will accompany her for a much needed rest.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

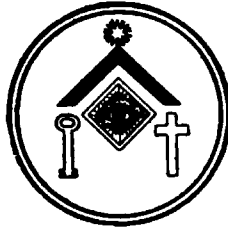
The Temple Artisan

Vol. XIX.

MAY, 1919

No. 12

Behold, I give

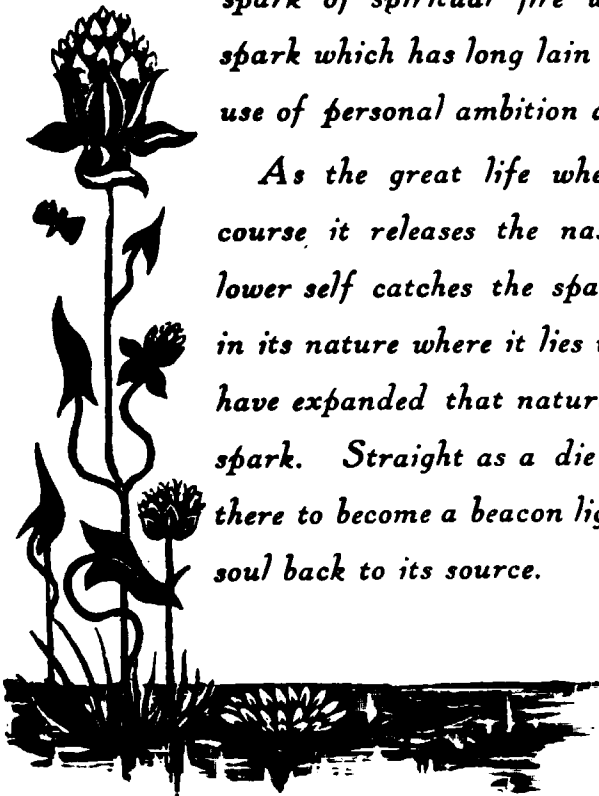


unto thee a key.

THY TRAGEDIES

Thank the gods who fashioned thee. Thank the God who enlightened thee,—for all the tragedies of thy life; for they alone have awakened the sleeping spark of spiritual fire within thine heart, the spark which has long lain buried beneath the refuse of personal ambition and selfish desire.

As the great life wheel turns in its cyclic course, it releases the nascent fires therein, the lower self catches the spark and buries it deep in its nature where it lies until pain and sorrow have expanded that nature, thereby releasing the spark. Straight as a die it flies to the heights, there to become a beacon light to guide the pilgrim soul back to its source.



FROM THE MOUNTAIN TOP.

"GREATER LOVE HATH NO MAN."

He who permits his faith in the ultimate righteousness of his friend to be shattered by a shaft of malice from the quiver of another, is as guilty in the eyes of the Great Judge as is he who winged the shaft. Had not the Door of his Heart been opened by the hand of Doubt or Fear, the shaft could not have reached the Altar in his Heart where stood the image of his friend.

He who deserves a friend builds a rampart of indifference around his faith; indifference towards the faults and foibles of that friend. Thenceforth, however guilty of offense that friend may be in the eyes of another, he is not swerved from his allegiance. Therein lies the great test of Friendship. For whom is the greater love? Is it for himself, or for his friend? If for himself, he will only think how he may be affected by his friend's misdeeds.

"Greater love hath no man than this, that a man lay down his life for his friends." Great is he who forgiveth much in his friend. Greater far is he who sees nothing to forgive; that is, nothing that calls for his forgiveness, but only that which calls for his love and helpfulness.

HALCYON.

A Home long sought by the way-worn child,
A place 'neath His Wings to dwell;
A Heaven of Song by the Hills of Dream,
Close sheltered amid the wild.

A Path to the Sun, with the gates ajar,
Leads up from this Lodge of Love,
And the Temple stands, unseen but sure,
Awaiting the Avatar!

'Tis a Secret Place, by the Sun-lit Sea,
Of the Blessed One Most High,
The holy calm on the Breast of AUM
Breathes of the joy to be.

O Mystic Sea, with thy rim untrod,
Thou Ocean of Truth and Light!
We launch the Soul on thy Boundless deep,—
We follow the Path to God.

From the High Tower.

FLORENCE CALLENDER.

THE MOMENTOUS QUESTION.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXL.

The more enlightened classes of the present age are naturally interested in the important question now being presented to the religious world, "Shall Christianity dominate the human race in the future, or shall that race be permitted to lapse into barbarism as a result of the action of the terrific forces of opposition now set free?"

In making use of the term Christianity I shall use it in a much broader sense than is generally the case with those who entitle themselves Christians.

As used by the Initiates of the Great White Brotherhood, the term Christianity would denote the belief of the earnest seeker after the truths taught by each one of the great souls—the Christs, who have incarnated upon the earth, at different periods of time, for the purpose of teaching and regenerating a fallen race, to which they had been karmically attracted.

The fundamental truths as expressed by each one of the Buddhis and Avatars of the human race have ever been the same whatever the Nation or the language in which they were expressed. They may be found in the Upanishads, the Vedas, the Commandments of Moses, as well as in the Teachings of Jesus, Confucius and others, and, in fact, may all be summed up in the familiar words "Love one another, for love is the fulfilling of the law."

The momentous query now being put to all well recognized religious bodies can only be truly and satisfactorily answered as the individual members of these various bodies adapt the spirit of Christianity in the solving of every problem which may arise as a result of the efforts being made to adjust differences and combine for a definite purpose. Only by so doing can they become able to meet and neutralize or to destroy the forces of opposition now rampant in every part of the world, forces which will become more active as the cycle advances.

There is good reason for the anxiety now being felt by many in respect to the threats made by one class of people against another class. They are the natural protest against man's inhumanity to man, and the malignant forces which have been active in the latter half of the century are now being gathered into a stream which is ruthlessly sweeping over the world striving to destroy all religion, and thereby striking at the very root of civilization.

The question now is, "Can Christianity stem the current of that stream and guide the stream into a safe outlet?"

During the latter part of every great age the efforts of the forces of opposition are always directed toward the destruction of form and the disintegration of mass. Unfortunately it is not only forms of gross matter that have been or are being destroyed so ruthlessly at the present time, but the far more important ideal forms which make for higher evolution.

There can be no expression of life without form. Destroy a form and you drive out the elemental souls of which the form is an expression.

Religious forms and ceremonies, if wrongly used, may become traps for unwary feet, but it is not the form itself that is the trap, it is the betrayal of the elemental souls therein, thereby breaking the Hierarchal lines the units of which have created those lines which must eventually bind all living creatures and people into one harmonious whole.

The efforts now being put forth to combine all orthodox and unorthodox religious bodies for the stemming of the tide of irreligion may do much in that line, but such efforts will be greatly nullified until there can be a recognition of and a return to the ancient form of religion, a patriarchal form, under which the Masters and Adepts of the Great White Brotherhood have always lived and ruled themselves under Hierarchal guidance.

So far as the masses of mankind are concerned, the Hierarchal line was broken in the early ages of the present Manvantara, and there never has been peace in the world since that time, nor will there be peace until it is re-established.

The originators of the present plan for combining religious bodies have come to a realization of the imminence of the dangers confronting the present race, dangers to body as well as soul, as a result of the tide of irreligion, but they are not wholly alive to the difficulties in the way of overcoming the differences of opinion which originally established Sectarianism.

Unless a common ground can be established whereby belief in a Supreme Being is the one essential and the necessity for the maintenance of Law and Order recognized by all, there can be no possibility of continuing such an organization as is proposed. Only by fulfilling the law of Love would it be possible to overcome the prejudices which now exist between different religious bodies and thus open the way for united action.

It is acknowledged by all believers in Christ, that the Brotherhood of Man is a fact, and it is generally believed that the salvation

or higher evolution of the individual man rests on his righteous treatment of his fellow men. These beliefs are based on irrefutable truths.

The unsatisfied longing of the human Soul for all that is embraced in his ideal of a Supreme Being, has driven him into many hells of his own making. It is no more possible for him to satisfy that longing while he is at enmity with another human being than it would be to satisfy his physical hunger with a stone, yet in every country of this world man is cultivating hatred, enmity and cruelty toward some man or men, and in many instances believing he is doing God service.

Everywhere you hear of the decline of Christianity, when, in fact, real Christianity has existed nowhere but in the higher orders of the Great White Brotherhood for ages, save in comparatively few individual instances where a man or woman is a conscious or an unconscious disciple of one of those Orders. The *germ* of Christianity exists in every human soul, but it must be fructified and cultivated by love and by understanding of the problems of other souls than its own, if there is to be a form of Christianity determined whereby the re-establishing of the afore-mentioned Hierarchal line may be accomplished and thus do away with the causes for contention, by placing in positions of power those who are spiritually fitted for the exercise of power.

It requires the trained Occultist to teach the philosophy of these vital truths. The pseudo Occultist who attempts to teach them while denying their reality and virtue by his actions toward others is a menace to the race.

This brings me to your responsibility in the matter of the aforementioned combination of religious bodies. You have not the excuse of ignorance if you are unable to teach by precept and example the vital truths which have been so generously taught you. Every harsh criticism of another, every wilful misunderstanding of the motives and problems of your fellow disciples renders you so much the less capable of playing the part assigned to you in the present world tragedy, for you must do that part as a body, if at all, and it is well worth your time and effort to bear this constantly in mind.


Strive to realize more perfectly that as a body the members of the Temple collectively as well as individually are one in God, and if Occultism—Christianity—is to be established with sufficient power as a result of a combined effort by all who are truly Christians, *i. e.*,

believers in the Christos, you will have to do your part to make that body a capable and efficient instrument or you will fail in the test that you are facing.

So long as a man or a body of men continue to narrow the divine Ideal of Christianity and refuse to apply the basic truths of that Ideal to their personal as well as their collective problems, the forces of opposition will destroy every form of religion they create; and this will be done, as it has been done in the past, in accordance with Divine law, for the ideal form in the mind of God is perfect in every detail and God will accept nothing less than perfection as a finality.

As the basic truths of Occultism and those of Christianity are the same, the accepted disciples of the Masters are more responsible for the right presentation of those truths than are members of the various sects who have not had the same advantages, or the opportunities for demonstrating the verity of those basic truths. They can never be proven by force; and egotistic claims to knowledge that are not demonstrable have driven many earnest inquirers into Atheism. Revelation of the action of the interior laws of life and their relation to the laws of the physical plane is most important, and it is only the well advanced Occultist who is prepared to reveal these great verities.

Each one of your number must conscientiously determine his position on one side or the other of the path in the great trial by fire that is now on the human race. It is imperative that you take a stand for the salvation of the religion of the Christ regardless of individual differences. Is there to be one vast harmonious movement toward true Civilization, or must there be rapid destruction of all forms which have hitherto been built to that end? This is the most important and momentous question of the present age, and it can only be rightly answered from the religious point of view.

H—

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The One Differentiates into the Many and the Many rebecome the One.



The above expresses the mathematics of evolution and involution, in every field of universal consciousness and manifestations of creative energy.



Every human being began its embryonic existence as a *single cell*. By the differentiations of this cell into many a multicellular creature, man was evolved.



But the law above referred to says that the many must rebecome the one. How can the myriad cell lives of man's organism return into One Cell? By what process? Does Cosmos become Chaos and does Chaos return to Cosmos—Order? And which is first?



A Cell must encapsule a certain amount of life force or Prana. It is thinkable that by some process of regeneration or re-creation the cells may be dispersed and the soul life, so to speak, of the cells remain intact, no longer having individual, separate, existence, but merged, blended or chemicalized into one IMPERISHABLE FORM.



This Form would be the Fire Body or Robe of the Nirmanikaya—an undifferentiated or Seamless Robe of Life, responsive to every breath of the Supreme Infinite Self.



This process of the Many rebecoming the One involves the most profound esoteric functions of *re-creation* and *regeneration* applied either to an individual soul or the Cosmos.

W. H. D.

SOCIAL SCIENCE.

SOCIAL INTELLIGENCE.

The advances made by science and invention are so great as to baffle the imagination in trying to understand them and entirely

baffle the memory in trying to enumerate them. The advances made by social intelligence are almost negligible.

This is not at all derogatory to the scientific intelligence. The development of that scientific mind has been the supreme achievement of the nineteenth and early twentieth centuries. Without it, the development of the social mind, the supreme achievement which lies before us, would have been impossible. The flowering of the human mind in invention shows, as nothing else, its God-like character. It has shown that the human mind can create, can master nature, can organize its effort, can produce vastly more than humanity can ever have need for; all of which qualities are evidenced by nature around us every day, and all of which were necessary in training humanity in the use of the budding and nascent social sense.

To take just two of the devices now in operation in modern business houses—the Hollerith accounting machines and the Burroughs book-keeping and calculating machine. With the Hollerith machines the Southern Pacific R. R. Co. is able to keep account of all the freight transactions of all its depots and accurately to book-keep them with the labor of a few boys at \$45 to \$60 a month, and a few girls at less money than that. Apart from the machines, it would take five times the floor space, and a corps of highly paid expert bookkeepers to keep these accounts. In what way have the bookkeeping and clerical fraternity benefitted by this invention? The clerks have not benefitted at all. Hundreds of expert bookkeepers have their places taken by thirty-dollar-a-month girls. Do the girls benefit? Not at all. They work eight hours a day for wages which will not keep them unless they live at home and are partly supported by their parents. Their chances of marriage are reduced by the Hollerith machine because they have taken the places of the men who would have married them. Has the machine benefitted the workers who make it? They work ten hours a day for the usual subsistence wage. What has the machine done?

The Hollerith and the Burroughs machines have enabled certain persons who own stock in them to live without doing any useful work. Is this an advantage to these folk? No, it is not; it is a much to be deplored disadvantage. In what way, then, has the racial mind which possessed scientific intelligence enough to invent these two wonderful machines shown any social intelligence? That question is for society to answer.

In the meantime another flaw in our social organization leaves

our inventors out in the cold. Very seldom do inventors get anything out of their work. Even the oft-quoted Edison has never been out of the law courts in forty years defending his titles. Many of his patents have been filched away, and in foreign countries hundreds of patents of his and other Americans are simply exploited without a scintilla of recognition of any kind.

In a book recently published by the Burroughs people they showed how a banking firm had profited by introducing the accounting machine. Four girls had previously worked on the books from eight in the morning till five at night. After the introduction of the Burroughs machine three girls were able to do the work by two o'clock in the afternoon, "leaving," as the Burroughs people point out, "plenty of time for other work."

Here is where we are short on social intelligence. One girl joins the ranks of the unemployed; the other three work just as long for the same or less pay. The smaller pay comes as soon as the employer finds out that almost any kind of a girl can run the machine. When we acquire social intelligence that machine will not throw girls out of work, but will shorten their hours; it will not lower wages, it will raise them. Until that time comes the marvelous work of inventors is not a social work at all, but a purely intellectual and scientific exercise.

In what way does social intelligence show itself? A good answer to this question is found in the "Outlook" for August 9, page 868, in an article on co-operation in Puyallup, Washington. A man up there has social intelligence, and has organized the fruit growers so that they get much more for their produce, and pay much less for their goods. Thus the people who do the work are directly benefitted. They derive financial advantage from scientific intelligence and still go on working. This man, Paulhamus by name, should be watched. He will be heard from as the social intelligence of the nation grows. Every "Artisan" reader should read this article in the "Outlook."

The opposite of this social intelligence is found delineated in the "Saturday Evening Post" stories, entitled, "This is the Life." Here we have a few hundred people, possibly as many as there are in the co-operative society in Puyallup, who have unlimited wealth. This wealth they gather in from stocks in Burroughs Adding Machines, Edison stock, Hollerith stock, stock in the Fruit Trust that buys farmers' produce, and stock in what not. These people do not benefit us; they are not happy; they do not set us a good, but rather

a fearfully vicious example; their intelligence so far from being social is rabidly anti-social.

After the war social intelligence will develop rapidly. Let no one impress you with that nonsense about, "Oh, the war has set back progress a hundred years!" It has set progress on a hundred years. The shedding of blood is a sacrifice. Out of this great sacrifice will arise that last and long-awaited human quality—social intelligence.

SIDNEY N. HILLYARD.

CHILDREN'S DEPARTMENT

Temple Builders—No. 163

MARGARET'S STORY.

Now, I'm going to tell you a story that's awful, awful sad. It's about a dear, sweet little baby, and a dear, sweet, big mother, and a dear, sweet big daddy. One day the baby wanted a drink—she wasn't a very little baby—just ziss big. She could walk. And she climbed up to the tank to get a drink of water. She didn't know she would fall in. And she fell in—splash! And got all dead. Not a little dead—ALL dead. Just dead. And dead. And dead. And her dear, sweet big mother came and sawed her all dead—dead all over—*dead!* And she cried, and she cried, till she loosed her heart. And the big, sweet daddy came and sawed the little baby all dead—just DEAD!—and he cried and cried, till he loosed his heart. And the baby was all dead. And then the big, sweet mother called:

"Oh, Jesus, come and help me! Help my little dead baby! Oh, Jesus! Come quick!"

And He came—oh, quick, to beat the band. And He said:

(very loud) "COME FORTH! COME FORTH! COME FORTH!"

And the little baby came forth and was ALL ALIVE! And she hugged and kissed her big sweet mother, and her big sweet daddy, and they said, "Thank you, Jesus!"—And isn't that a LOVELY story? First, it's awful sad, and then it's so pleasant!

Margaret's story is a true story as told by Margaret herself. It was written down by one of her friends who heard her telling it to herself in play.

A few days before Margaret had seen the picture of Lazarus lying dead and Jesus calling him forth from the tomb.

The picture made a great impression upon her and the story of Lazarus being dead and called to life again by Jesus remained so strongly in her thoughts she told it over to herself as given above.

We take it for granted the Builders all know the story of Lazarus and Jesus. If not, they can look it up in their Bibles or

have it told them. It is a wonderful story and Margaret has called our attention to it in an impressive way.

Jesus was the Saviour, you know. He was the resurrection and the life, and whosoever lived and believed in Him should never die.

The Saviour, the life, the resurrection, the raising from the dead is with each one of us. If we only believe we can do as did Jesus. We can call upon the life within ourselves or others to come forth, and it will come. We must call, too, in a loud voice, that is, with confidence so that no unbelief may enter it. We must change the unbelief in the people around us, too.

Jesus wept at the tomb before He called Lazarus forth, because there were so many of the friends about weeping and mourning that Lazarus had been taken from them. Jesus felt sorry for their unbelief.

After the stone of self and unbelief was rolled away from the tomb and Lazarus was about to walk forth, "Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

A CALL TO SERVICE.

Awake! Ye laggards, sleeping guards!
 Serve, serve! Nor dare expect rewards;
 The Great Ones all, will
 Lift the world,—
 If ye break faith with Those Who Guide
 They cannot rest—Rise,
 Temple Walls!
 Rise, Rise! And do your best.

Brave Knights who seek the Holy Grail,
 Though tests are hard, ye shall not fail;
 The Masters need you,
 One and all,—
 If ye break faith with Those Who Guide
 They cannot rest—What
 Ho! *He* calls!
 The Son of Man is blest.

Fair maidens! All must hear the call!
 Take heed, lest many faint and fall;
 Though last the first shall
 Ever be,—
 If ye break faith with Those Who Guide
 They cannot rest—The
 Master calls!
 Arise! And give your best.

F. G. C.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

AUG 12 1919

W.H. D.



The Temple Artisan

JUNE, 1919

CONTENTS

PAGE

Immortality.....	1
From the Mountain Top.....	2
Interrelation, Interpenetration and Cor- relation of Matter.....	2
Secrecy <i>G. in C.</i>	4
Children's Department	5
Temple Convention Notice	7
Editorial Mirror	8
The League of Nations..... <i>W.H. D.</i>	9
Temple Activities and Notices	10

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished *his term* of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain *shelas* or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.

The Temple Artisan

Vol. XX.

JUNE, 1919

No. 1

Behold, I give



unto thee a key.

IMMORTALITY.

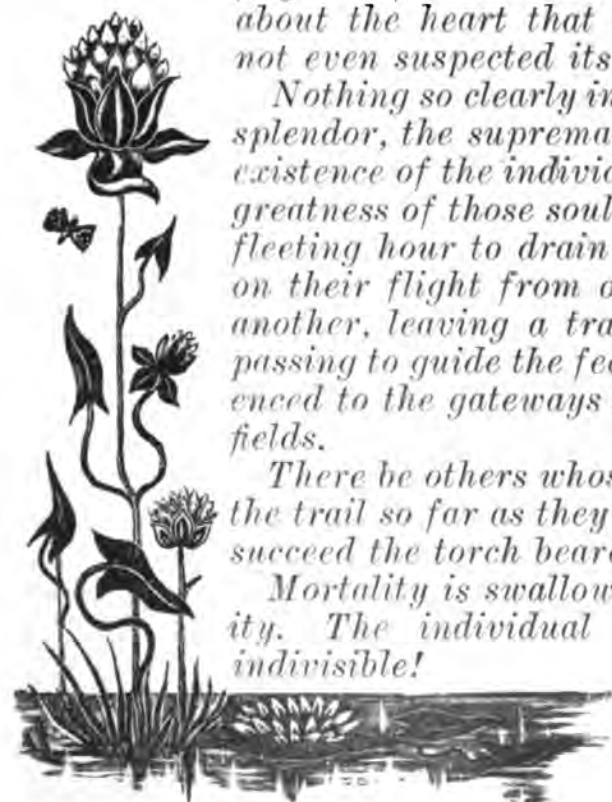
No torch bearer who has ever traversed this earth sphere has left a successor in passing. Other great souls in other fields of life, yes; but not one in the field illumined by the greatness of the torch bearer in his own field.

An ever deepening mystery lies in the blindness of the many eyes which fail to vision the illuminati until the fingers of the death angel have closed about the heart that in its humility has not even suspected its own greatness.

Nothing so clearly indicates the undying splendor, the supremacy, the eternal self-existence of the individual soul as does the greatness of those souls who pause for the fleeting hour to drain a cup of suffering, on their flight from one star in space to another, leaving a trail of light in their passing to guide the feet of the less experienced to the gateways of their self-chosen fields.

There be others whose feet cling close to the trail so far as they may, but none who succeed the torch bearer on that one trail.

Mortality is swallowed up in immortality. The individual soul is immortal, indivisible!



FROM THE MOUNTAIN TOP.

THE SNAKE.

Faster and faster creeps the great snake of unbelief over the face of a half-sleeping world, coiling and uncoiling its hideous form, fastening its fangs in the hearts of the indifferent and careless, while they dance and sing or sit in quiet places with eyes fixed on the stars above them, heedless of the threatening doom fast creeping upon them.

Warning after warning is sent forth from the heights of life, yet neither the tongue of angel or of man will stir them from their indifference. They feed the snake with their dearest possessions, unthinking, unknowing, they also may feel those poisonous fangs.

Surfeited, gorged and swollen though the snake now be, its hunger is never satisfied. It hisses in the ear of kings and councillors, and the earth is drenched with blood; it lips into the ear of man or maid, of husband or wife and a wall of separation rises between them; it darts a forked tongue at a body of people massed for some good purpose, and the very air about them is poisoned. Ah, ye people remember that THOUGHTS ARE THINGS!

INTERRELATION, INTERPENETRATION, AND
CORRELATION OF MATTER.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLI.

Until man can comprehend to some degree the interrelation, interpenetration and correlation of all grades of Force and Substance from the cell to the electron, and even still finer grades of Substance and Force, and also to comprehend that he has as many vehicles of expression as there are grades of substance in which his consciousness functions, he will hardly be able to accept the fact that a Universe itself has a definite form or vehicle of expression, and what to him is of still more importance, that it is his consciousness,—his individuality or Spiritual Self,—a correlation of Atma, Buddhi, and Manas,—which is operating eternally through all grades or divisions of matter, substance, and force within that Universe. The average man knows little or nothing of Biology; and the creeds and various teachings of the Orthodox Churches do not enter minutely into the finer forms of nature and life.


If a man is satisfied with the teachings of whatever church has most strongly influenced his trend of mind, he will not make a determined effort to learn what even profane science may offer him in relation to finer forms of life than are those now evident to his exterior senses. For instance, he cannot easily accept the truth that his individual consciousness is now functioning in four different vehicles of expression or bodies, and that when what is commonly called Death intervenes, his individual consciousness has merely thrown off the shell, or physical body, and that he will be as much, or even more alive in a form of molecular substance, or Astral matter, and in a universe of substance of similar consistency and nature to that in which his consciousness will then be functioning.

The shell or cellular substance thrown off at death by disintegration is used by nature in building up lesser forms of life; animal and plant and mineral life. When the individual consciousness ceases to function in the Astral Body, the molecular substance of that body is cast off as a result of what orthodox theology terms the "Second Death." The consciousness then functions in a vehicle of substance comparable to the atom of Science, and in a corresponding atomic universe or state of matter. From the point of view of the Occultist this is the higher Astral or higher Manasic plane.

That which is of infinite importance to the truly Spiritual minded man or woman is the fact that it is in this higher Manasic plane or state of substance and its corresponding vehicles of expression that the reincarnating ego in its manifestation as the soul of man reaches the devachanic state, or is reincarnated again on the physical plane, if it has reached the state of development where it can consciously aid in the evolution of humanity and so chooses to renounce the devachanic interlude. In the great majority of mankind the ego reincarnates again after the devachanic or rest period. The length of that period and the character of its experience rests upon the nature of the acts and thoughts of the individual during the last earth life. The evil minded, cruel, and inhuman personality has but little, if any, devachanic experience comparable to that experienced by others; it is forced into reincarnation under conditions which correspond to the deeds and thoughts of previous earth lives and either ascends the scale of life as a result of the sufferings it endures, or descends the same scale by continual evil doing.

It must be understood that the various divisions or planes of matter, force, and substance are not sharply defined divisions. There

is interdependence, interpenetration, and correlation between all four of the states of manifestation and the individual forms functioning therein, as there is also interdependence, interpenetration and correlation between spirit, mind, energy and substance in the composite body of man. As the outer senses of man respond to the stimuli of the last mentioned states of energy and substance, so the interior senses of the soul respond to the more rapid vibrations of the finer forms of energy and substance when it is released from its bondage to Time and Space.

H—

SECRECY.

Fortunately for the future of the child whose revolt at the secrecy maintained by its elders regarding matters it is not yet capable of understanding rightly, such a child is not vicious and vindictive enough to knife, poison or otherwise destroy the elders whose only object for secrecy is for wise protection.

Who does not now smile at the memory of the days when knowledge first came to him of "a secret" of apparently much importance, between him and his elder playmates, which first led to protest on his part and finally to pretended unbelief and contempt, while in reality he was sick with curiosity. Notwithstanding that memory of childish revolt there is a repetition of the same attitude, a similar protest, and finally unbelief and contempt for the secrets of occultism, in the cases of a large majority of students, arising from unwillingness to accept the statements of their elders regarding the necessity of preparation for the receipt of those secrets, and which has sprung from either mere curiosity or from unavailing attempts to develop the desired power and influence, and jealousy of those who have succeeded to any degree.

Not having arrived at a state of any great responsibility nature protects the child from such action as would prohibit his final accumulation of the wisdom of its elders; but having arrived at maturity and become more responsible for his action, all too often, man refuses to profit by the lessons of his youth, nature has largely withdrawn her protection, and in his childish revolt and personal jealousy he strikes viciously, and strikes to kill, the institution or person that he believes has deliberately tried to keep something from him, or that he has convinced himself has nothing to give. Utterly unable to see that his own attitude, his cruelty of heart.

unbrotherly conduct and unbelief have built an impassable barrier between him and the source of his elder's knowledge. If the latter should overstep the boundaries laid down by that original source, by disobedience to injunction, their own source of supply would be cut off.

And no more than the child is capable of judging the ability of its elders to use the knowledge contained in the supposed secret, is the elder child—the man—capable of judging the ability, worthiness, and karmic responsibilities of the elder brother or teacher, where any of the real secrets of occultism are concerned, for such ability rests upon a plane of life outside his power of observation.

G. IN C.

CHILDREN'S DEPARTMENT

Temple Builders—No. 164

SILENCE AND SPEECH.

"I will take heed to my ways, lest I offend with my tongue."

* * * *

Silence is the Discipline of the Saints.

By Silence is Power gained over the Tongue.

* * * *

Out of the same mouth proceeds Prayer, and Praise, and Love, and *How Much Else* contrary to these Graces.

* * * *

RESTRAINT of the Tongue is the Mark of All Other Restraint.

It is a Help to Restrain Inward Evil.

* * * *

The Eternal, the All-Wise, the All-Holy One for HIS Greater Glory has given to Man the Power of Speech.

Man, alone, in this lower world can thus with his lips Confess Truth, and Reveal Love.

* * * *

To Rule the Tongue among our members is our Most Solemn Charge and is specially taught to us who would be Perfect as our Most Necessary Exercise.

* * * *

Christ, the W O R D, came to Teach us How to Speak, and How

to be Silent that the law of Holy Watchfulness might Guard our lips. Both our Silence and our Speech, touched by Christ's, should Glorify God.

* * * *

HOW HAVE WE MIS-USED THIS SACRED GIFT OF SPEECH?

* * * *

Henceforth in our lips May There Only Be:
 The Law of Kindness, and
 The Voice of Truth, and
 The Accents of Praise, and
 The Word of the Spirit, that
 By our Every Word GOD Shall Be Glorified.

DAILY SELF-EXAMINATION ON SILENCE AND SPEECH.

1—Have I Really Striven This day to use the Discipline of Silence?

* * * *

2—Have I uttered any flippant or irreverent word, or spoken irreverently or critically of the religious views of another? or uttered any word of unthankfulness, grumbling, or complaint? or spoken any unkind word? or criticised another's action, opinion, or aims? or repeated anything to the discredit of another? or mentioned his faults, or failures, or ignorance?

* * * *

3—Have I refrained from All Unnecessary Speech? and have I on the other hand kept Silence when Love and Truth urged me to speak?

* * * *

4—Have I striven, throughout the day, to keep in mind the *Reason* for the Gift of Speech, and to recollect that I shall have to Give Account of my Stewardship of that Gift?

* * * *

5—Have I made Special Acts of Recollection (of the Divine Immanence, of the Indwelling Presence) during the day? and have I examined myself after conversation?

* * * *

6—Have I, throughout the day, Striven to keep my Resolution to Bear More Closely in mind Christ's Silences and Christ's Speech?

7—Have I endeavored to Pattern All my words and All my silences by the Example Christ has Given to us?

* * * *

(The questions are not intended for simple reading, but it is advised that a pause be made after each, or after each part of it, and that, honestly, before the Judge, our Higher Self, we examine ourselves.)

* * * *

NOTE—The above has been printed at the request of an older Builder. If too old for the children, the parents can explain its purpose. Silence is a fundamental principle in the Builder's work.

TEMPLE CONVENTION NOTICE.

The Seventieth Annual Convention of Temple Members will be held beginning on the 3rd of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 2d, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodations at the Halcyon Hotel at rates varying from \$1.50 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Haleson, Calif.

Address all communications to THE TEMPLE ARTISAN, Haleson, Calif.

EDITORIAL MIRROR.

The following excerpts from an article on Masonry in the *Literary Digest* of June 21st are analogous to the teachings of the Master on this important subject:



Freemasonry is the Pompeii of prehistoric science. All the Masonic ritual, its Egyptian signs, its Chaldean grips, its Sanskrit passwords, its ancient Hebrew symbols, its cabalistic allusions, and its historical record are supremely scientific and a survival through long ages, by various underground channels, of the knowledge of the universe which was gained by Sabian astronomers from the temple tops of Chaldea, India, and China, and recorded by the equally learned geometers and mathematicians of the ancient Orient.

It was this knowledge, concealed within the brotherhood, that enabled them to build the gigantic sun-dials, such as that at Stonehenge, in England. The two pillars of Masonry to-day are the same as those which stood before the Temple of Solomon, erected by the same building fraternity, under the supervision of the priest-architects who built the Sun Temple at Tyre, before which similar pillars stood. They are the same pillars as those that stood before the ancient temples in America when Cortez gazed in wonder on the civilization of the Aztecs. They are the same pillars that fix the solstitial points in the first crude circles of stone, with a central stone representing the sun, and the same pillars which became the Temple of Janus among the Romans, the totem-poles of modern savages, and the Jakin and Boaz of European cathedrals.



The key to the entire secret system is to be found in the ancient system, preserved from ages long anterior to their reputed time by the Israelites, of using identical characters for letters and numbers, a system called gematria, and upon which a simple mathematical formula, 10-5-6-5, is shown to be the basic source of all manifested existence—that formula, when presented in the Hebrew

letters corresponding to the numbers, bring "Jod-Ha-Vv-Ha," or in English "J-H-V-H," or Jehovah.



If this remarkable fact had been confined to the sacred writings of the Hebrews it might be accepted as a peculiar outcropping of national genius, but this is not the case. My researches reveal the presence of an "esoteric" or "mystery" Jehovah worship throughout the entire ancient world as the basis of all the outwardly pantheistic cults; the real knowledge being concealed from the mass by the priesthood and rulers, because it was too high for them to grasp. The worship of the Great First Principle, defined and also hidden by the mathematical Jehovah glyph, was at one time spread over the whole expanse of anciently civilized America, whether represented by the vanished race of mound-builders of our own United States or the perished races of Mexico, Central and South America. This later wonderful fact may as readily be verified by the visitor to such a purely American collection as that in the Smithsonian Institution, in Washington, or the American Museum of Natural History, in New York, as by the digger in Euphrates mud or Egyptian sands.

THE LEAGUE OF NATIONS

A New Day full of Divine promise and possibilities has dawned for the races of the earth in the formation of the League of Nations. Thirty-two nations are banded together to promote universal peace and justice among the nations of the earth. The Great White Lodge composed of the Masters of Love and Wisdom who guide the evolution of world and races, have, after untold ages of effort and patient work with humanity, been able to construct a moral foundation in tangible terms through which the Great Unifier can work powerfully for uplifting humanity on the basis of a universal Brotherhood without distinctions. The League is the first step in the reconstruction of the earth and its peoples.

As yet the League of Nations is not a perfect instrument but is the foundation of perfect instrument of Universal Justice among the nations. The first step has been taken, the foundation laid, the plan born in concrete form. All possible conditions of injustice have not been corrected as yet between the nations, but these will be corrected as the League is perfected, unless the Great Disintegrator

can disrupt the League before it has time to function and prove its worth. The moral power born with the League will compel perfect freedom and justice to obtain on the earth as time unfolds. In the formation of this League we find the concrete working out of the prophecies given through the Temple during the past twenty years. The Cosmic Square has been formed. In the midst will arise the Architect—the New State of Consciousness—the Avatar who will rule the world.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

THE ANNUAL CONVENTION OF TEMPLE MEMBERS WILL BE HELD AS USUAL AT HALCYON BEGINNING THE FIRST SUNDAY IN AUGUST NEXT. IT IS HOPED THAT MANY NON-RESIDENT TEMPLARS MAY BE IN ATTENDANCE AT THIS NEXT YEARLY CONVOCATION.

* * * *

The Halcyon Book Concern will hereafter be an official Department of The Temple. Mainly for the sake of convenience it had been kept apart from the official books and accounts heretofore, its main purpose being without any idea of profits, to furnish some of the leading text books on occult philosophy to Templars or others needing such books without involving the Temple in financial responsibility. However, with the growth of the Temple in other ways and the addition of new Departments to the work as well as the intention to expand the Book Department, it has been deemed wise to place the Department directly under the control of the Temple, thus centralizing it and conserving force and work. The ideal not impossible of realization is to eventually expand the Book Department into a large book-selling and publishing institution that will help to widely disseminate the light and influence of the Temple.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course:

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

The Temple Artisan

Vol. XX.

JULY, 1919

No. 2

Behold, I give

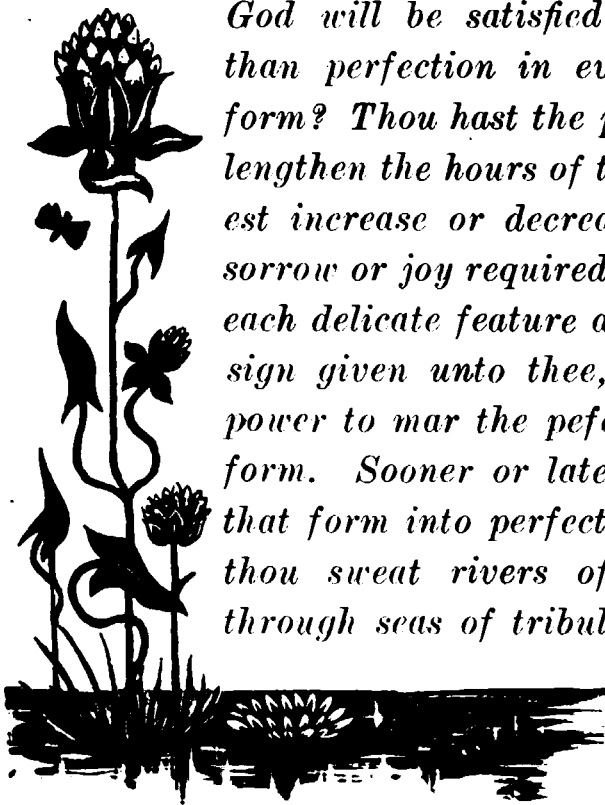


unto thee a key.

THE IDEAL FORM.

Thou to whom hath been given the power of externalizing the Ideal form of thyself held in the mind of God since the beginning of Time, knowest thou not that

God will be satisfied with nothing less than perfection in every detail of that form? Thou hast the power to shorten or lengthen the hours of thy toil. Thou mayest increase or decrease the measure of sorrow or joy required for the molding of each delicate feature according to the design given unto thee, but thou hast no power to mar the perfection of that ideal form. Sooner or later thou must bring that form into perfect expression though thou sweat rivers of blood and wade through seas of tribulation in the doing.



TEMPLE APHORISMS.

Days come and days go, but if thou watchest thou shalt see:

The load thou hast laid on the heart of a friend will God transfer to thine own heart. Heavy as it now presses on the heart of thy friend, heavier will it press on thine own heart in the days to come.

The stone thou hast cast from the path of the blind will smite the adder lying in wait for thee.

The weight thou hast clamped on the feet of another will drag thine own feet into Hadean depths.

The shelter thou hast given the wayfarer will protect thee from the fiercest of life's storms.

The jewel thou hast stolen from the strong-box of another will burn and torture the breast wherein it is hid.

The bread thou hast given the hungry holds the substance of many loaves for thee.

The lie whereby thou hast gained an end will eat out thine own vitals.

The tears thou drawest from other's eyes will mark deep furrows down thine own face.

The shoe-latch thou hast fastened for the halt and lame will loosen the shackles with which thy feet are bound.

The fire thou dost feed to scorch another will consume thee in its flames.


The law of right can ne'er be thwarted long.

That which thou hast sown, that shalt thou gather, whether it be in joy or sorrow, pain or peace.

Thou mayest plan the hour of planting—the hour of gathering must needs be struck by the hand of God.

The fire thou hast fed for the scorching of another will consume thee in its flames.

I have said.

H—

THE YOKE.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLII.

From time immemorial, the human race has been striving to throw off the "Yoke." The history of civilization is one long series of conflicts between man and man to determine how best may he throw off the Yoke of God,—the bond, the Universal law,—the

state of energy or substance, call it what you will, it is in fact that which binds Spirit and Matter together, the bond between the Creator and the created.

As all manifested things and creatures are seven-fold by nature and constitution, so also is the Yoke, and as all manifested things and creatures have three aspects or energies,—Positive, Negative, and Neutral, man must become involved in one or more features of its seven-fold constitution, and is brought or brings himself under the control of either the positive or negative energies, or qualities, to the exclusion of the neutral. It is the ignorance of the masses in relation to these great fundamental principles and laws which disqualifies them from applying these principles and laws to the solving of their life problems, whether they be spiritual, mental, moral or physical problems; and it is the same ignorance which keeps the races of the earth in such a state of flux as they now are in and have been in for ages, except for the short periods in which some one or more races have temporarily gained a period of comparative quiescence; but these periods have only lasted until a stronger, a more dominant race or combination of races, had brought them to an end.

I know I am laying my words open to much criticism and denial when I say that every revolution, every combined effort of mankind to throw off the chains of one ruling power only to establish another which in time would be similarly overthrown, is first of all an effort to break down the seeming barrier between God and man. It is an effort to set in action either the positive or negative principles or powers of the universal creative energies to the exclusion from or opposition to the Neutral energies of the universal triad,—the very substance of the Yoke,—the divine law of Peace.

I do not say that this is in accordance with the general understanding of the evolutionary law. I am simply stating what I know to be a fact.

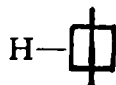
The deep, unprejudiced thinker of the present era can hardly fail to perceive the rapidity with which a large portion of the people of the United States, as well as other nations, are preparing the way for the overthrow of that for which the nation has stood since the commencement of its life as a nation, that is, individual liberty, religious freedom, political freedom; and it is being done so subtly and secretly, under a mask of morality, righteousness and unselfishness, and done by the Judases whom the people themselves have raised to power, wealth and influence, and have so raised them by

the aid of the laws they have made. In their inception the plans for thwarting the will of the people are quietly, secretly, formed; but their finished presentations to the world at large are accompanied by such a blare of trumpets, ringing of bells and fair speeches that the power of prevision in the people is obscured. All unperceived by them the worm in the bud is growing to unprecedented size and strength and will have eaten the heart of the fruit—individual liberty—ere its ravages become evident to the naked eye. One of the Initiates of the Great White Lodge charged his disciples to refrain from being yoked together with unbelievers. The same charge may well be given in a wider sense to those who are now ignorantly or wilfully striving to prevent the ratification of the bond between God and man; for the present-day unbelievers are unbelievers in the existence, the reality, of the Yoke which has bound man to man, and man to God since the beginning of time. Man looks upon the idea of the existence of a state of substance or energy comparable to a yoke, as a chimera not worth a sane man's consideration; therefore he makes no effort to sustain his side of the yoke or reach the state of substance, the neutral state of peace,—perfect freedom,—the freedom of the regenerated soul, the freedom which precludes the performance of evil, for the reason that evil does not exist for it. Such man-made laws as restrict the liberty of man serve to dam up the stream of evolutionary force upon which he is dependent for higher development. This does not mean that man should be exempted from punishment, or left unrestricted to work out evil; but that he should be left perfectly free to *choose* his individual course of action in all things. If he chooses evil he must bear the results, but a law which gives him no choice enslaves him to whatever degree his liberty of action is inhibited, and it is the efforts of one class or race of mankind to deprive another class or race of its liberty that has led to every revolution since time for man began.

God, the Infinite Father of the human race, creates, establishes the "Yoke," but man,—the human soul, *must put his side of that yoke on himself*,—must give up his liberty to do evil, by allying himself so powerfully with that Father,—the Higher Self, Divine Soul,—that no exterior power can tear that yoke asunder. He yields it up only as he passes into Nirvana,—becomes one in consciousness with God. Impatience, indolence, intolerance and all those qualities which hinder man from wisely seeking for the causes which lie back of all phenomena, wrongly applied hero-worship,

egotism and self-assertion are some of the positive and negative aspects of the barrier man sets up against the Yoke.

The neutral aspect of the same triad, the substance of the very Yoke itself, is a combination of Love, Truth, Beauty and true Liberty.



NOTE—The character of the Yoke as defined in the Bible may be summed up in the following quotation:

"Take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest for your souls."—Matt. 2, v. 69.
G. in C.

THE TEMPLE HOME ASSOCIATION.

The present function of The Temple Home Association is to hold and conserve land for the future use of the Temple and its members. It also desires to encourage industrial activities among its members to the end that opportunity may be given for more members to come to Halcyon and be able to make a living. At present such opportunity is limited mostly to farming and agricultural lines. Members are invited to correspond with the Centre if they have any practical ideas as to how industries may be started that will give employment to members who desire to live at Halcyon. In short, members who desire to locate at Halcyon should correspond with the undersigned and possible opportunities for settlement will be defined to them. In writing, members should tell what line of work they might desire to take up, also special training in that line and what financial means they might have to start such a line of work with. Full information will be cheerfully given as to whether any plan of work proposed is practical. In all cases it should be borne in mind that any business started at Halcyon will be the individual's own work for which he or she alone will be responsible. If they desire to associate others in their work that is their own choice. The Centre as such will not be involved financially or otherwise in these efforts. The Centre will simply render the best advice to all desiring to become living factors in the up-building of Halcyon.

WILLIAM H. DOWER.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

And Peace Shall Rest as a Bird on the Bosom of the Waters of the Great Deep.



The Waters of the "Great Deep" is Life itself—Life in manifestation—of which collective human life is an aspect.



Eternal Warfare seems to be the law of nature viewed on the surface of things. But this seeming warfare is a mere outer tossing of these surface waves. Deep down and within, there *is* peace and rest, and the aim of evolution is to make the outer eventually conform to the inner.



So, if, from worm and gnat and on to different grades of animal life we seem to see life pitted against life in the struggle for existence, we should not be misled by surface signs.



The Deific plan of life is to raise the animal to man and man to Angels—Masters of Life and Wisdom. And at a certain *stage* of human and planetary evolution, the mere struggle for existence—warfare between man and man *must* cease.



And we seem to be standing on the threshold of that GREAT MOMENT. For the first time in the history of mankind the great Nations of the earth after passing through the initiatory ordeal of purification by fire and Regeneration by Water, have formulated a concrete practical plan to abolish warfare between nations on this planet.



The fruit of the Great War is not the victory of the Allies nor the defeat of the Central Empires. The real fruit of the war is the *practical formation of the League of Nations*. Evolutionary Law

demands that the Nations of the world must eventually be federated into one family or Brotherhood of Nations. This is the ultimate step from the clan to the state, the nation and finally the World State.



Those who object to the formation of this League have their consciousness caught—enwebbed, so to speak, in some apparently objectionable detail, and lose sight of the *mighty fundamental principle* taking on incarnation—embodiment in terms of human understanding. Imperfect features will be corrected in process of time.



In this great War just ended the powers and principalities of evil have warred against the freedom of the races of the earth. The real issue was a free earth and free peoples, or the whole earth in servitude to arbitrary despotic powers that would stunt and retard for ages the efflorescence of the New Humanity.



The defeat of the Central Powers by the Allies does not mean the defeat of the "powers and principalities of evil" unless the fruit of victory can be snatched away or neutralized. And this fruit of Victory is the Birth of a League of Nations to preserve the Peace of the World on lines of Justice and Brotherhood.



If the plan of the League of Nations can be blocked, perverted or overthrown, the powers and principalities of evil will have won the war and in a short space of time will prepare some other powerful nation or combination of nations to repeat the attempt to subjugate the peoples of the earth to arbitrary and despotic rule to the end that the inherent divinity of man may not be allowed outer expression. For the "powers and principalities of evil" is the Great Adversary of the White Lodge which ever seeks to bind the races of earth together in bonds of holy Brotherhood, Love and Wisdom.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 165

FROM THE ROOF GARDEN AT DAWN.

Lincoln, dear little pal of the Dawn,
You remember, I came to your bed;

"Will you rise and come with me? the morning is fine.
I want to go down to the shore."

"Sure!" was your bright answer: and quickly you rose.
We slipped from the house, barefooted,
Down the drive to the road, trotting happy and free,
On, on, till the creek we were wading.

The water was warm, so good to our feet,
The sun just rising upon us.
We never crossed over—just waded down stream
Towards the shore, where great pounders were breaking.

You remember the treasures we found, and the flowers—
The monkey-musk tall and golden?
How you laughed when you showed me "a frog with a tail!"
'Twas for me a red-letter morning.

You remember, you had told me you'd have to come back
To build a fire before breakfast.
You gave me the hour, I kept it in mind
And we entered the house on the minute.

Lincoln, dear little pal of the Road,
It was planned we should meet on His Ladder.
We will meet again, work again, play again, yet
For God wants us to mount up together.

From "Miss Mac."

FLORENCE GERALDINE MCFARLANE.

Larkspur, Marin County.

June 28, 1919.

A brief, bright moment, during a memorable twenty-four hours' visit to Halcyon.

TEMPLE ACTIVITIES AND NOTICES.

The Halcyon Print Shop is in need of a practical all around printer, man or woman. Any member who can qualify should correspond with the Halcyon Print Shop, Halcyon, Cal.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

The folks at the Halcyon Sanatorium are rejoicing in the use of natural gas for cooking and heating purposes, making it possible to have unlimited quantities of hot water in bath and kitchen as well as increasing many fold the efficiency of the kitchen with less work required.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

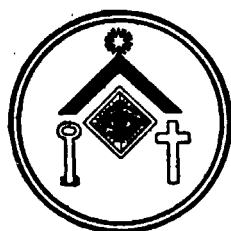
The Temple Artisan

Vol. XX.

AUGUST, 1919

No. 3

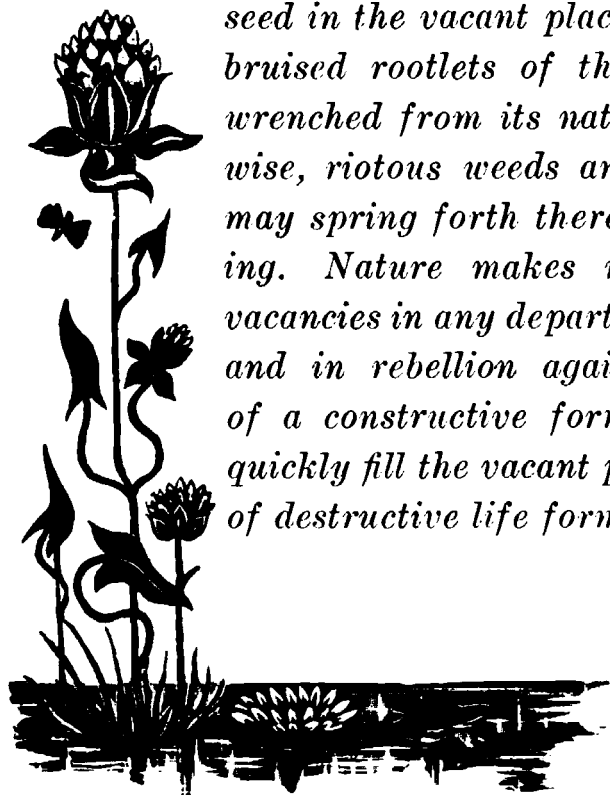
Behold, I give



unto thee a key.

NEW SEED.

Thou who would'st be numbered among the elect; thou who would'st stand among the disciples of the right hand path, take care that thou dost plant good seed in the vacant places left by the torn, bruised rootlets of the plant thou hast wrenched from its native habitat; otherwise, riotous weeds and poisonous vines may spring forth therefrom to thy undoing. Nature makes no allowances for vacancies in any department of her labors, and in rebellion against the uprooting of a constructive form of life she may quickly fill the vacant places with the seed of destructive life forms.



TWENTIETH ANNUAL CONVENTION OF TEMPLE MEMBERS.

The usual preliminary meeting of a social nature was held Saturday evening of the 2d in the Halcyon Parlors, with all visiting and resident members in attendance. The usual good musical program was rendered. The program for the various Convention meetings was announced at this preliminary meeting. The Reception Committee served refreshments, after which the meeting adjourned to reconvene in formal session the following morning.

FIRST MEETING OF THE CONVENTION.

The meeting was opened with piano selection by Edgar Cheatham. Dr. Dower then invoked the blessings of the Masters of Light and Wisdom on all the meetings to be held. The Words of Force were then recited and the Convocation Hymn sung by all. Mrs. F. A. LaDue, the Guardian in Chief, being to ill to attend this meeting, the Master's Message was read by Mrs. S. A. M. Briggs.

CONVENTION MESSAGE OF THE MASTER HILARION.

I give you greeting, children of the new Covenant, a covenant made between God and individual man, at the signing of a pledge to any Order of the Great White Lodge by any unit of the present human race.

The subject of my message to you at this time is so hoary with age and its principles have been so universally conceded that reversion to it by me before a class of students of occultism may appear superfluous; yet, much to my regret, I find it obligatory upon me to attempt to impress it more forcibly on your minds lest you make the same mistake that is being made by many others who will eventually have some very heavy karmic debts to pay as a result of what is in fact disobedience to a universal law.

"Honor thy Father and Mother that thy days may be long in the land which the Lord thy God hath given thee." In these words or in other terms conveying a like command, there may be found in every code of laws given to a race of human beings by the great group Soul of that race, not only the command, but the reason for obedience to the command, i. e., that thy days may be long in the land which the Lord thy God hath given thee."

Not only length of years, but possession of the land occupied by a race of people will ultimately rest upon the honor and respect that has been shown to the aged by the younger generations of that race; and the same is true in minor degree in the case of a family group. It is not alone to their parents that such honor and respect should be shown by children, but to old age in general. The loss of a country, the loss of a large estate or even the loss of

a small home site may easily be the Karmic effect of disobedience to the given law, but of far more importance is the loss of opportunities for gaining wisdom and knowledge which has been slowly gathered in pain and sorrow throughout a long life by each one of their progenitors; lost as a result of their contempt of methods used, or means employed to reach material success.

Not a day passes in which countless tragedies do not occur upon this sad dark star, tragedies bringing death, destruction, wailing and weeping in their train. The majority of such tragedies are ephemeral; the worst effects may pass in a night, and the morning sun show but small traces of the night's agony; but there is one tragedy which falls upon every man and woman who has passed the middle milestone of life, a tragedy which does not pass entirely until the death angel does its perfect work for the individual soul. A silent tragedy, unnoted at the moment by those near at hand who do not perceive the icy hand of fear as it descends upon the heart with the realization that henceforth until released by death the soul must enter upon an era of crucifixion. The Soul has no consciousness of Time as a factor in its development. While the body has been losing its power of resistance, its strength and virility, the soul has kept on in its course of development and in normal instances the souls of the humanity of the present age have reached a point where only the things that are worth while have any special attraction for them. The body no longer responds to the calls of the soul as eagerly as it was formerly capable of doing, it demands more service day by day as the years pass, service too often unwillingly or carelessly performed by others, or only given from a sense of duty or pity.

With the coming of neglect and indifference by others the recipient of the same must often face the fact that such trials are the direct result of their own cruel or thoughtless treatment of the aged of a previous generation before the faces of their own children or dependents. The plastic minds of their children have received impressions which will invariably be transmitted in later life. Careless reference to the failings and weaknesses of their elders, patent weariness at the repetition of a story of some past experience, relief at the passing out of some elderly dependent, all these are fitting the mind of the child for a similar course of action in later years.

The younger generations are now looking forward to a regenerated world; a world in which the limitations of the present era will be non-existent, and it will depend entirely upon the middle aged and the old of this era as to how far those expectations will be realized; for unless the younger generations can be made to gather the fruit of the experiences of their elders they will be caught in the same vise of ignorance and inexperience which has hampered humanitarians in the past.

Every experience which a human soul has passed through may become an open door to safety or happiness for some other soul if the latter has the patience to seek for the key which will unlock that door, and if you of the older generation make no insistence upon the inculcation of the fundamental laws of development in the minds of your children, the karmic retribution of your neglect or indifference will fall heavy upon you in later years.

You look to me to enlighten you in regard to the more erudite or occult mysteries which you hope will lead to some height you are seeking and are disappointed when I bring you a résumé of some world old teaching anent a fundamental law, yet it is upon your familiarity with and obedience to the

principles underlying such laws that it is possible for later generations as well as yourselves to receive much benefit from the higher teachings, for the reason that you will not have increased the vibrations of the brain centers requisite for use to a degree that would make possible the practical use of knowledge so gained. Disappointment in regard to desired advance in the development of the power to use the finer forces of nature has been due to your neglect of those same fundamentals in the past; for instance, the very word obedience invokes revolt in the minds of those who have absorbed the spirit of rebellion against authority now running riot in the world, and until that spirit has been crushed by the final effects of disobedience in the life of a disciple of the Mysteries, he will not obey those laws upon which rests the possibility of developing the brain centers of which I have spoken.

I can say nothing of more consequence to you than I have now said. In the days that are coming you will have good reason to remember my words. With tender greeting, I am your Father,

HILARION.

ADDRESS BY THE GUARDIAN IN CHIEF.

A short time ago I chanced upon a paragraph in an article I was reading which I determined to quote in my message to you because of the simple truth so graphically expressed. It ran as follows:

"When you add up your ledger of life and deduct all outstanding claims from all that the world owes you, there is left only the little love or affection for somebody or something to balance the account. It is the only wealth that is universal."

Never has the fact therein expressed meant more to the human race than it does today; for amidst the clashing of new ideas, the wars and rumors of war, the crashing of material foundations, the restless search for new religious ideals, there is a deep soul hunger in humanity which must be satisfied to some degree, or actual soul starvation will be the fate of the human race.

Think of this, my co-disciples: ask yourselves the questions, "To what degree have I cultivated the most priceless possession I own?" "Is there anything in the world that can begin to compare in value with the power to love, unselfishly, some individual or some cause, to such a degree as to make me gladly sacrifice life itself?" The love some other individual bears to you may be a very precious possession, but its value does not compare with the value of the love you may bear to that same person or to another.

Is it at all surprising that we are taught that *God is love*? Is there anything else, however great, that can convey to our minds such a satisfactory idea of the nature of such a wonderful spiritual being? Yet how little we know of love as an actual state or condition of life. We can feel its effects to some degree, but we can neither touch, taste, or handle it. It is only a chimera to many people who have had no personal experience of its reality. Notwithstanding the general belief in the value of this mysterious force or principle, and the natural longing for its experience, are we doing anything to retain the power to give love? Are we considering it from the standpoint

that we have no responsibility for it, and that it is something as free as air "that goeth where it listeth," therefore requires no effort on our part to cultivate or retain? If so, believe me, we are mistaken, and the proof of my statement lies in the fact that with the coming of old age, injury to the brain, imbecility, etc., the power to give love in the average human being is abrogated to a greater or less degree. This is not due to the breaking down of brain tissue or injury to other physical organs; the sense of feeling, of hunger and thirst, of heat and cold all remain to the end of life. It is due to the neglect of the seed which God planted in the human heart in the beginning of life. Man has made but little effort to develop that seed during the ages that have passed. His efforts have been directed mainly to the satisfaction of his sensual desires, desires which are the antithesis of the universal love to which I refer. One is utterly personal and selfish, the other is universal and unselfish. One is a perversion of the other, one is sexual, the other is sexless. Man is well aware that if he is to profit by any natural gift, for instance, music, he must spend long years in all but unremitting labor before he has developed the gift to the necessary point of excellence. He must accept the instruction of others more highly gifted than himself as to methods and means of accomplishment; yet this greatest of all gifts, the power to love aright—the power to love God, is left to chance or environment and only too often to the false conceptions of other men who have misunderstood or misinterpreted the teachings of the Christs of all time on this all important and mysterious subject. To bring this subject down to a concrete illustration, we must learn to make room in our hearts for God by expanding that seed of love planted in our hearts in the beginnings of life on this plane, and that expansion must come by deliberate, untiring effort on right lines. Figuratively speaking, the seed must be watered, the soil enriched, the plants cultivated and pruned, in order that the fruit shall appear in due season. As a rule man has been content to confine that seed in a narrow groove by exercising it on some one person or purpose, regardless of the nature of the energy so expressed, and now it looks as though the Karmic reaction of that despised or neglected gift was upon us, the gift which might have saved the world from such disaster as now threatens it. The result of our neglect is now evidenced by the widespread arousing of the force of Hate; hate of individuals; hate of nations; hate of everything that does not conform to individual ideas of government, religion, or habits of life, and countless people are deceiving themselves by believing that the demoniacal results of their hate are in reality the results of Love. I firmly believe the greater part of all the calamities which have come or are coming upon the world are the direct results of our ignorance of the nature and offices of universal love,—Christ Love. If we made the effort and used the means at our command to develop that seed of love in our hearts and teach others to do the same, we would be the greatest benefactors to our race that it has ever had.

By the application of the word Love to the instincts or qualities of Sex or Passion—making no distinction in common conversation when the subject of Love is introduced—the masses of humanity have but little opportunity to learn the nature of universal Love or the method and means of its cultivation.

The imagination must first be used in forming a mental concept of a form of energy pervading the universe and every living thing and creature within

it as does the Ether. Then meditate on the attributes of Love—its unselfishness, its power of sacrifice and devotion, and associate them with that energy. Form a mental picture of a family, an organization, a nation and a world, as they might be if governed entirely by the principle of universal Love. These are some of the first steps we have to take toward realization of our desire. Until we have a clearly defined mental picture of the object we desire to attain fixed in our Auras, we cannot work systematically toward that end. If our desire is not strong enough, our wills set toward attainment, and the privation of form or mental picture fixed in our minds, it is difficult to meditate to any purpose. It seems necessary to build a bridge, as it were, of Universal Love between mental and spiritual energy before the individual mind can pass the natural barrier between any two planes.

If we can awaken the necessary desire in our hearts during this period of foregathering we will have taken the first step in the attaining of Universal Love if it be that we have not previously taken that step.

In all tenderness and devotion, I am

Your sister,

FRANCIA A. LADUE

BY THE OFFICIAL HEAD.

Dear Temple Comrades:

At the beginning of the Temple work in 1898 we received this message and advice from the Master: "You have been called to a great feast; do not condemn the appointments of the table."

The substance of that feast is the spiritual teachings and forces that the Masters have poured out upon us, and the "appointments of the table are the vehicles and methods through which the forces come to each Temple member." This includes the methods of the Temple work, its management, the plans and personal ideas of the Heads of the work as they direct things from their angle of inner and outer vision. Many there are who enter the ranks who at once begin to criticise and exclaim: "why do things this way or that way, do them some other way—my way, for instance." And with this force, they condemn the appointments of the Temple, and spoil or materialize the spiritual feast set before them by the Masters of Love and Wisdom. On the other hand those who accept the "appointments of the table" are regaled by a divine feast of love and reason enriching greatly their inner nature correlating thereby more closely with the Divinity within.

The spiritual forces of the higher realms are seeking more and more incarnation in and through material vehicles. As they succeed, the world will be raised to a higher level, so that eventually the world as we know it will come to an end. We shall have a new world, a new order and a new humanity. This New Humanity will call for a World State embracing all the nations of the earth in closest ties of Universal Peace and Brotherhood.

At the present time, however, the world is in a state of acute inflammation as a result of the great world war. Everything is abnormal or seems abnormal. Nothing is seen in right perspective or proportions. The fever of unrest is upon the peoples of the earth and this must continue until time has healed

the wounds and the economic and political equilibrium is established again on what should be a higher and more natural order of things. In other words the world is temporarily unbalanced. We can all help the world to regain its balance by keeping balanced ourselves, not *vibrating on the extremes*. Establish the White Cross of Balance in ourselves and let its radiations go out to all people and we shall help the world immensely to regain true equilibration. The Temple should be a Centre for this equilibration and this depends upon its units observing the above requirement. If we vibrate on the extremes, we miss the Middle Path which is the path of the Christ—who has the power to draw on the forces of either extreme at will but is not caught in the grip of that extreme—entrapped as it were. Also, let us remember when the world is in perfect Balance, then can the Christos—the white light of Unity, appear and do its work among the children of man.

All forces point to the fact that this is a Messianic age and that conditions are preparing for the advent of a Redeeming Force or Entity that will rule the earth in accordance with Divine Law and Will. But first the old Order must pass away, and the nations of the earth must have passed the point where another great world war is possible. Our spiritual evolution is stayed as a race until that is accomplished, which means that a Family or League of Nations is the next necessary step in our collective evolution.

Diversity must become Unity following the law of evolution of the clan into the tribe and the tribe into the principality or state and the State into the Nation, and the next step is binding the Nations of the planet into the World State and the eventual establishment of the Universal Republic. I will now read a communication from the Master on the ideal of a League of Nations, as it is fitting that The Temple in times of uncertainty or doubt must be able to transmit to its members and the world a strong and clear ray of constructive light that will enable all to see their way clearly and have something to hold to based on fundamental verity:

THE LEAGUE OF NATIONS

I have been asked to give an expression of the attitude of the Masters of Wisdom on the proposed League of Nations. In order to do so I must first call your attention to the fact that every movement made for the unifying of the differentiated races of this planet has originally sprung from some spiritual impulse set in action by the Initiates of the Great White Lodge, but the final success of any such movement must depend upon the loyalty and devotion to purpose of the races most vitally concerned.

In order to utilize the power of that spiritual impulse while such a movement or plan is in a formative state, the Masters of Wisdom must have an organic body on the physical plane under their direction wherein they can create and establish necessary lines of influence. They must have a body of Neophytes which will act as a fulcrum within which they can place the lever of their power in order to break down the barriers which the Black Lodge are continually building between peoples and races.

The privation or ideal form for the establishing of a Brotherhood of


Nations has hung in the Etheric Universe for ages and has even been objectified on other planets. It is the intuitive perception of some aspect of this form by one or more strong characters which has led to every organized attempt to unite mankind for the establishment of a spiritual, social or political purpose. It has been the abortion of many such efforts by the Initiates of the Black Lodge that has served to make this planet the hell it has become for countless numbers of human beings.

The deplorable conditions existant here today are primarily due to the apostasy, the betrayal, the criminal neglect of the foresworn disciples of religious organizations and recreant neophytes of the Lodge who have consciously or unconsciously become, as it were, points of contact for the use of more powerful entities in destroying or crippling the efforts of those who are striving to build true to form every organized center for the breaking down of barriers which have arisen between man and man, nation and nation; and again today as of yore it will depend largely upon our success in building and sustaining the before said organic center or fulcrum and so establishing the necessary lines of influence within that center as to how far we can help the Masters in objectifying the etherial form previously mentioned, in the present effort of mankind to create a brotherhood of nations.

No form of organization can have a permanent existence without a spiritual base. We cannot leave God out of a form we are striving to build and make that form live, and it will be your fault, my fault and the fault of all men who recognize their responsibility if the center, the fulcrum, is not established and maintained for the use of the Masters of Wisdom in the present great emergency.

Whether you are a neophyte of the Temple, a member of the Catholic church, the Masonic fraternity, a Buddhist or a member of any other organization whose basic tenet is a belief in God, your first duty is to combine as effectively as possible with others of the same mind within the body of which you are an integral part in order to strengthen the lines which unite you and whereby you in company with the Masters can help to bring into objective form the before mentioned divine plan of a brotherhood of nations and make of it a body, a center wherein the White Lodge can generate sufficient power to tear out every antagonistic element that manifests within it, and that can build strong and true all lines leading to and from that objective form as time passes and the cyclic law affords opportunity for so doing.

If the representatives of the nations now engaged in building a form can catch and hold the spiritual forces we set free for that purpose, much advance will be made. If they are not able to do so that form will be gradually dismembered and will be built anew within a comparatively short time. But in any case remember that if this present effort fails, you who are neophytes of The Temple of the People will some day be obliged to ask yourselves whether you have failed in doing your part toward the externalizing of the Ideal Form of which I have told you while there was still time for so doing.

H—

From this it may be seen that the League of Nations which will lead naturally to a Brotherhood of Nations has been a plan of the Masters of Wisdom from time immemorial past. All their work in and for humanity eventuates in the practical realization of this great Ideal.

In view of events that have occurred during the past year affecting the life of the world, it is fitting to quote here a portion of my report of last year bearing on certain Temple prophecies, as follows:

"The fulfillment of these prophecies will bring about inevitably a condition of Universal Peace through a League of Nations to enforce such Peace, and thus establish the **FIRST CONCRETE STEP** in the formation of a practical Brotherhood of Man on earth. For it should be self evident that before we can have a condition of Universal Brotherhood, we must first have a condition of permanent Universal Peace.

"The Bear will growl at the Lion. The Eagle will alight on the Bear's head and pluck out its left eye. The Ox and the Lion will close in a struggle to the death. The Eagle, the Bear, the Ox and the Lion will form a Square in the midst of which will arise the Architect who will rule the earth."

The growl of the Lion has turned to the purr of a cat. The purr of the Cat has awakened a sleeping Snake which will strike its fangs into the heel of the Lion when the Lion turns to gather the spoils. The Ox has regained the seminals of a Bull. The Bull is pawing the earth to open the way for the fiery hosts. The Eagle has closed the wound in the Bear's left eye and loaned the Bear its wings for swift flight.

The Lion, the Bear, the Ox, the Eagle, the Bull and the Snake will form the Hexagon—the sixth—from which the Square—the Fourth—will arise to build the Corner-stone for the feet of the Architect to rest upon.

Here then we see years ago the prophecy made that a League of Nations to bring about Universal Peace on earth would be formed; and the Master has said all would come to pass as "it was written on the inner Light."

Temple members and all true students of the Occult should observe the decentralizing forces now rampant on the earth. This results from the breaking of old forms but this decentralization is in itself contrary to natural law and but the evidence of a reaction from the other extreme. Therefore the Temple, which is based on the Hierarchical lines of the Great Lodge, calls attention to this law of centralization. If the world is to be brought out of chaos this Law of Centralization must be upheld whether in the national international, economic, or social field of life. The Centralization must of course be fundamentally based on truth and moral right. From the Central Sun—the Master of all Masters,—the White Light—which includes all light, to the sun of a solar system, the nucleus of a cell, the heart, or brain of body, there must always be the central point of radiation of substance, force or consciousness. This is immutable eternal law manifesting in all realms of consciousness and life.

We must remember that the Universal Temple includes all humanity, so there are many Temple members who are not affiliated on the outer plane. Through all who are attuned the Great Lodge forces pass for helping humanity to a higher level whether one be conscious of the force passing or not.

THE PAST YEAR.

The year now passed has tried humanity severely and its reflexion naturally affects the Temple. However, the work has gone on steadily and Temple forces have poured forth interiorly and exteriorly for helping the world to understand the fundamentals of right action based on the immutable law of Unity and Brotherhood. Through the Temple lines, the Great Lodge has been able to send much potent force during the past year for helping the world to regain its balance.

THE PROPAGANDA DEPARTMENT.

This Department has continued its efficient and helpful work in calling attention to the Temple light, and in interesting new members.

This Department is an external radiating point into the world of the Temple Force and those who are ready, respond and soon find their feet on the Path that leads to the Lodge of Light.

THE CHILDREN'S DEPARTMENT.

This work goes steadily on without blare of trumpets or fireworks. Hundreds of children are on the list receiving literature regularly. Some day it is hoped to put all the Children's lessons in attractive printed form which will permit wider distribution.

THE PRINTING OFFICE.

This is as yet a private enterprise of Mr. W. H. Thompson and Mrs. Louise Awerdick. It is hoped, however, that some time it will be an integral part of the work and its present establishment is a promise some time of a large publishing and printing department of The Temple.

RELIGION, SCIENCE AND ECONOMICS.

These are the foundation stones of the Temple. There can be no true religion without its scientific basis, and there can be no right economical system not based on a Science that is religious and a religion that is scientific. Therefore these three aspects are all important and the Temple in its teachings and its literature has constantly called attention to the fundamental principles on which these three aspects of one Truth are based. The basic truth of Unity, Brotherhood and Centralization furnish the key for understanding and applying these three fundamentals. When applied we shall have naturally on earth a Right Political condition, and with this there naturally results a true Brotherhood of Man without distinctions

WILLIAM H. DOWER.

FROM THE GENERAL SECRETARY.

The message this line of Temple Force would offer this year should be heeded and followed. It is this:

Uphold the Law of Centralization, for upon this rock is builded all that Is in greater or lesser form. The building of the Temple will go forward just

as rapidly as there are units ready to enter the Central Heart of the Work and take up their lines of construction. The personal endeavors of those devoted to the esoteric aspects of the work should ever be subordinated to the demands of this Law of Centralization. Upon obedience to the Law of Centralization rests the advancement of the peoples of America; upon adherence to that Law rests the greater good and advancement of the nations of the earth; upon Unification with that Law rests the success of the work of the Lodge of Masters which you of the Temple have been chosen as instruments of accomplishment. In every effort toward organized form, the Force of Unification flows through the Central Cell of that Form. This Central Cell is chosen because of its peculiar power to disseminate that Force to the outermosts of the form to be organized. As each brother cell is drawn into its place by the attractive power of the Central Cell, the increase of the flow of the Force of Unification continues until, if those so drawn can hold to the Central Point and overcome the centrifugal aspect which also draws them toward the outermosts, the organization will become a living, pulsating power in the life of the universe. When once Seven Cells, each carrying a Cosmic line of Force, can be so welded into a One that no centrifugal power can separate them, then the unification of the humanity of this earth into a Living Organism will ensue.

In this most destructive cycle, the effort to weld into a One those Seven Cells seems almost hopeless, for as rapidly as one approaches the evolutionary point where it could be so used, the power of the centrifugal aspect grasps it and draws it outward toward the periphery,—outward towards personal endeavors that take up the time and interest of that one, thus postponing again and yet again the completion of that glorious possibility,—the Seven Individualized Cells unified as perfectly into a One as the seven principles are unified into one individuality. Until this step can be taken, the return wave inward is lost, for unless this condition can be fulfilled, the battle for the Soul of humanity again is lost; again the race cannot flower, the doors of Heaven close before it, the blackness of another pralaya engulfs it, and once again the long climb upward, from protoplasm to man, must be endured.

The responsibility of the units of an organization toward those who are approaching the innermost of their greater form is one not generally recognized. As those innermosts are approached, the outer cells make possible the reflection and distribution of the cosmic energy of which that one becomes the transformer, by calling it forth, accepting it and sending it onward to the periphery. All the power in the world might lie within the closed door of a human heart, awaiting just the touch and the call of those who were hungering and longing for it, yet the one who stood between that one at the Center and those so hungering could fail to pass it onward if the grip of personal dislike still manifested within them toward the one who must act as a transformer. The Karma of personal likes and dislikes is a terrible karma, not only for the victims, but for all. When souls arise into a knowledge of their inner unity, the outer personal aspects cease to influence and the interior powers are recognized and used, for the Initiations of personality once transcended, all persons, peoples, groups, and nations become ours, the lines of differentiation cease, and in all forms we find but an extension of our own.

Into the Greater Life of Unity we pass. Looking backward toward the personal zones, we stand with saddened eyes: how necessary, yet how pitiful:

how limited, yet how beautiful! With steady feet we face toward that which is to come, seeking to penetrate its mysteries, yet baffled even in the midst of a Revealing. The long path towards those heights we have chosen as home has seen many faltering feet lose their hold and sink to rise no more. Will we, too, falter? Will our feet fail to reach the top? Only the God within can know, yet— Gleams of Light from the Heights descend; the darkness parts before their penetrating power! Courage, brother, fear not to falter, but just GO ON, for at thy side stands One who falters not and when thy power seems gone, His Power upholds thee; therefore, ON, ON! GO ON!

The following brief summary of the business aspect of the Publicity Department is offered for your consideration. We will be glad to go into it more fully with any one who is interested in the work:

FINANCIAL REPORT OF PROPAGANDA DEPARTMENT

August 1, 1919.

RECEIPTS.

Christmas messages	\$ 60.32
Correspondence courses.....	245.72
Sales of "An Opened Book".....	82.77
Sales of "From the Mountain Top".....	4.50
Sales of Propaganda Literature.....	3.35
Open Court students.....	19.66
Order of 36 students.....	2.25
Unsolicited offerings	75.16
Library Receipts:	
Sales	21.15
Contributions	4.91
Deposits	22.50
Total receipts	\$ 542.29
Cash on hand August 1, 1918.....	144.54
Total receipts and cash on hand.....	\$ 686.83

DISBURSEMENTS.

General expenses (mimeograph supplies, paper, files, etc.).....	\$ 152.44
Postage stamps	156.43
Printing	93.08
Library Expenses:	
General	7.73
Purchases	20.61
Total	\$ 430.29
Cash on hand.....	256.54
TOTAL	\$ 686.83

MONIES SENT TO OTHER DEPARTMENTS.

Offerings given to Guardian-in-Chief.....	\$ 101.00
Dues from new members.....	60.00
Orders sent Halcyon Book Concern.....	23.70
ARTISAN subscriptions	7.00
	<u>\$ 191.70</u>

The course of instruction concerning "The Coming Avatar" is in great demand, and we are finding it necessary to clarify certain points concerning the manner of that Coming. A careful study of the Master's instructions has revealed this fact: There are three aspects to that Coming; first, the Avatar comes as a Great Cosmic Force which, penetrating the aura of the earth and raising its vibrations, lifts it upward in the evolutionary scale of life; second, He comes within the hearts of the people, inciting them to noble endeavor, towards love, justice, unification, co-operation, brotherhood; third, He also appears in a special individualized form, in the year 1928, as a Great Teacher, one who speaks the Creative Word which cleaves the darkness of the future and indicates the trail over which the pioneers of the Age to come must pass. Buddha was such a teacher of the Hindoo races in their Day of seeming Attainment; Confucius came to the yellow races in their Day of Need; Jesus came to the Jewish Race in its Day of Trial, and now comes One to the white race in its Day of Reconstruction. If we would know Him when He appears in that individual form, we must unfold within our own hearts that center which corresponds to the Avataric Power. We also are told that the same entity that manifested as Jesus, of Nazareth, will manifest at this time. When we think of Him our consciousness staggers under a recognition of what it has meant to that Great Soul to be consciously aware of the millions of pleading voices raised to Him for succor, for life, for courage, for forgiveness, for help in their hours of agony; millions pleading with and praying to that One Great Soul, who knows every throb of agony that is theirs, who hears each tiny cry uttered by a little child, who feels the silent suffering of the voiceless kingdoms! *That* is the Crucifixion! Our prayers and pleadings to Him for help and succor *have drawn* Him again to the earth plane where He will manifest to us individually as well as cosmically and through our own heart impulses. What have *we* to offer Him? WHAT WILL WE DO WITH HIM? Have you ever really thought deeply about this? The cry that finds utterance in my own heart is: BE MERCIFUL TO HIM, and when again His feet press the hard roadways of this Dark Star in response to OUR call for help, OUR cries for mercy, let us see that we *are* merciful, that we fail not in Recognition, in Service and in Love.

SARAH A. MERRELL BRIGGS.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

The Temple Artisan

Vol. XX.

SEPTEMBER, 1919

No. 4

Behold, I give



unto thee a key.

THE HIGH-BORN ANGEL OF THE JEWELLED GATES

Faith, the high-born Angel of the Jeweled Gates, stands now with one foot poised upon the threshold of The Gate and hand outstretched in beckoning to the drooping, weary pilgrim who leads unnumbered throngs along the narrow tortuous Path which marks the long ascent.

With soft entreating words, Faith cries: "O hasten, thou who bearest the image of man, while yet my will may hold the gates ajar, lest thou and all thy race shall long be doomed to wander far afield! The Night comes on apace; the sun hangs low and soon the pall of Erebus will fall upon thy path; so haste thee on or thou no longer mayest behold the Balanced Cross above the Gates,—the token of the law fulfilled, the Guerdon of the Victory won by Christ for thee and all thy kind.

"Have done with doubt and fear! Stand forth, erect, and haste to claim thy immortality, thy kinship with the souls who long since passed these gates and wait for thee upon the farther shore!"



POWER OF CHOICE.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLIII.

My children remember, there is one indisputable fact, the fact that, even at the longest, there is, comparatively speaking, but a short time left for you to remain in physical incarnation at this particular stage of your life journey, and consider whether you desire to be active or passive in the intermediate—astral—state between the physical and devachanic states of consciousness; that is, do you desire to be conscious of personal existence and experience, or do you desire to lose the sense of personality for a long time when you pass into that intermediate state? Bear in mind, it must be one or the other; there is no third alternative. It is only the extremely wicked who lose and the very advanced souls who renounce the devachanic interlude, so it is well to acknowledge and accept the fact in considering the fate of the human race, in that respect, and turn your attention temporarily to consideration of the state preceding the devachanic.

It is not a commonly accepted fact that a normal human being may choose whether he will remain wide awake, or will passively accept a half comatose state of existence during that intermediate period, at the close of which occurs what is sometimes termed "the second death." If wide awake, the personal mind is more conscious of the purgation which is taking place than he would otherwise be; that is, more conscious of the experiences he is passing through, experiences both positive and negative—the karmic results of previous action.

When I say man may choose, of course, I use the word choose in a relative sense, for his power of choice depends largely upon the condition of the vehicle of his astral consciousness; and the condition of that astral vehicle depends upon the degree to which he has developed that vehicle, by means of the exercise of Desire and Will while still functioning on the physical plane. If he is an accepted disciple of the White Lodge such exercise will be given under fixed rules for controlling these two forms of cosmic energy. Remember, his action in that respect will not influence his later devachanic experience, unless he has reached a point where the individual need for that period of rest no longer exists, as is the case with the Masters of Wisdom, who are conscious on all planes, at will.

The occult rules for consciously changing the outlines of any living form are possible of so much misuse they are only given by

Master to pupil, direct; there are no reliable printed rules for that purpose. It is a serious matter for one to deliberately decide to consciously change the configuration of any organ of that astral body, for if he has much unpaid bad karma he may create conditions which would increase the action of karmic retribution beyond his power of patient endurance, as a highly sensitive body may feel pain more keenly than would a gross body on the physical plane.

It is possible for a strong minded man to do much in the way of changing his astral body, as I have mentioned, without knowing anything about the before-mentioned rules, or even be aware that he is building that body at all; but if he consciously undertakes to make such changes while totally ignorant of those rules he is liable to make some serious mistakes, and the result would be a badly proportioned, unnatural or deformed organ or body, for he would not know how or where to fix his thought force. Under such circumstances, he would do better to leave the changing of that form to nature alone, for it would be possible for him to tear down by sudden gusts of anger, hate or jealousy more in a moment of time than he could rebuild in a year. This also is even true of the normally moral, well-intentioned man; but if he is building by rule he may know better how to correct fault in the building.

One of the peculiar idiosyncrasies of the human racial mind is the rapidity with which it eliminates certain facts and experiences it would seem would have been indelibly imprinted within it; for instance, the methods and means by which structural changes in form, both astral and physical, take place and the causes for such changes. Every race, as a whole, has been repeatedly taught the necessity for morality, and for spiritual rebirth if the soul is to have an independent existence after death of the body. They may not have accepted these world-old teachings, but at least they have heard of them in some degree. They have something in the line of a concept of a Supreme Being and of a Heaven and a Hell, but the basic reason for being righteous, "from a mathematical or geometrical point of view, receives little or no consideration.


The fact that the commission of an act, or the dwelling upon a definite thought, which is contrary to divine law, may produce structural changes in form (both astral and physical) has been lost at some period of the individual life line, and this notwithstanding the fact that the seat of memory is fixed in the soul. It would seem that the intuition or the racial instinct of a people, if nothing more

definite, would have carried over into a new incarnation such a super-important memory, but this occurs in only exceptional cases. The loss of a limb or the infliction of some other physical injury in one life does in fact leave an impress on the soul memory in all succeeding lives, and this becomes evident in an instinctive fear of the thing or creature by which such injury was inflicted; yet the means by which Karma collects its moral and spiritual debts, in so many instances, remains a mystery. A man may have been born deaf or blind, and science may find the cause for it in some structural fault in eye or ear, or some hereditary or pre-natal influence. Orthodoxy terms it the "Will of God," and it seldom if ever occurs to that man that the primal cause of his blindness or deafness was misuse or abuse of the properties of Thought, Sound or Light. The mode of motion or the vibrations of the waves of light or sound which had been evoked by Thought in that misuse or abuse reached the centers of sound or vision, in process of formation, in the unborn child.

The interaction of all energies, substances and matter on all planes of life is little understood as yet.

These are crude illustrations but they may give some idea of the method and the means by which prenatal variations of form are accomplished, and the causes back of such structural changes, both good and bad, from a material point of view. One may listen to the tale against, and subscribe to the revengeful punishment of another man, without making an effort to learn the truth of the charge against the man or to help the sufferer, thus passively becoming an accessory to his suffering, but Divine Law takes account of that sin of omission. The waves of sound or vision, or both, have been evoked and diverted from their natural or divine course; and sometime, somewhere, in some newly incarnating life, a center of hearing or sight in the then forming Linga Sharira—astral form—will catch those diverted waves, and when ear or eye is fully formed there will be some fault, some malformation which will not permit the great normal, natural waves of sound or light to play upon the astral ear or eye centres in process of forming.

Possibly this illustration will give some idea of the interaction of substance on different planes, although it is very difficult to illustrate the action of the higher spiritual forces in and through gross matter.

H—

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Haleson, Calif.

Address all communications to THE TEMPLE ARTISAN, Haleson, Calif.

EDITORIAL MIRROR.

The most vital issue, physically and spiritually, before the world at this moment, is the League of Nations Covenant. If this League should not be formed, then the "powers and principalities of evil" working from other planes, that brought on the war, *will have won* and the constructive work of the Masters of Light for humanity will be retarded for ages to come. More than this, *the work of the coming Avatar will be made impossible!*

✽

And this is the inner reason for the formation of the League of Nations. IT MUST BE FORMED BEFORE THE AVATAR APPEARS. In fact, the birth of this ideal in the minds and hearts of humanity comes from *the immanence of His Presence now on the astral plane impinging on the aura of the earth*. The proposed formation of the League of Nations is a SIGN AND SYMBOL OF HIS COMING. It is a Voice crying in the wilderness of worldly hatreds and selfishness—"Prepare ye the Way," FOR THE LIGHT THAT IS TO COME.

✽

Common sense indicates the spiritual and ethical worth of the proposed League. If it is *not* formed what do we have? Nations arrayed against other nations—all madly competing for superiority in armaments, with another great world war more terrible than the last within the next fifty years or less.

If the League is formed, on the other hand, there will be rapid disarmament of all the nations in accordance with the terms formulated in the League agreement.

✽

The Great Disintegrator is trying to befog the issue in the minds of people. Falsities on, and misrepresentations and inversions of, the true meanings of the Articles of the League Covenant have been poured forth voluminously and bitterly. Analysis of this opposition

shows that the greater percent is composed of the same class and people who opposed the Allied cause during the war. Another percent is the ambitious partisan politician whose animosity to President Wilson is so great that he would rather see the world plunged into another great war than have an iota more of glory added to President Wilson's fame and achievements. Block the League they think, and we destroy Wilson. Another percent are those who have not read the Covenant and have been misled by false statements or opinions about it. We say to these, get a copy of the covenant and read it carefully yourself. Study it as you would a sacred writing for in the principles expressed it is the grandest and most wonderful document on human welfare ever formulated by the Children of Man.



It does not say that all injustice on earth will be corrected at once, but it does provide means and methods for correcting injustices that obtain now or that may obtain, once the League becomes operative. Present subject nations for instance, like Ireland and India, will find their perfect freedom along the lines of least resistance **WITHIN THE LEAGUE ITSELF**. Article XI of the Covenant especially provides for such cases. In the League Covenant, we also find that Labor for the first time finds its seat among the nations of the earth. Samuel Gompers wrote that part of the Covenant himself. Once the League is operative, Labor will find itself possessing an international power and able to work potently for justice in all parts of the earth.



Read the Covenant yourself and then stand on your own mental feet. Also we suggest that the article by the Master on the League of Nations in the August Artisan be again read. The article was made a part of the convention address of the Official Head. This shows the attitude of the Masters on the important subject and why the Temple should throw the most powerful and positive rays of constructive light into the minds and hearts of the people on this vital issue at this critical period.

W. H. D.

THE TWENTIETH ANNUAL CONVENTION.

(Continued from August ARTISAN).

BY THE SCRIBE.

Each year of the Temple work seems to present itself in a different dress from the preceding one; each has its own keynote and vibration, and each carries with it its own particular problems and difficulties.

Looking back over the past year the characteristic feature seems to the writer to have been an adjusting of forces and individuals to a new condition, preparatory to a building-up which is about to take place. The foundations of the Temple have been laid during the past years. It now stands firmly set upon the rocks of faith, love, hope and sacrifice, and it remains for us to erect an edifice fitting to build upon such a foundation and to develop to the extent of our ability the wisdom necessary for such a great undertaking.

No element may enter in which savors of the money power, no class hatred or distinction between rich or poor, educated or ignorant. The Temple must welcome and embrace all who will and dare enter and the purity of their purpose will be tested to the breaking point. Each brings with him his own forces of construction and destruction, and as he presents himself at the Temple gate the Law takes him and tries him, placing him in position or laying him aside as the case may be. The Law is purely impersonal and requires impersonality on the part of those who will work with it, and this impersonality must be guided by the two great building forces of Love and Wisdom.

During the coming year many great changes may take place in the world, and for the Temple to exercise its leavening function it will be necessary for its members to act so far as is in their power with "infinite love and wisdom." Love gives us the force and power to act, Wisdom guides the way.

ERNEST HARRISON.

BY THE TREASURER.

The Treasurer makes a definite effort to bring to the attention of the members ONE POINT as essential for consideration in regard to the Temple Treasury and vitally necessary for reflection by the body as a whole if it wishes the Treasury to be not only a sign and a symbol of the spiritual treasure to be found in the Temple, but a concrete, material, practical fact as well.

That point is that *no detailed report of figures* will ever satisfy the intellectual, mental, commercial instincts of an organization as a whole, a religious organization in particular, and must be *let go of* in the mind before true success, abundance of wealth can be accumulated.

Each year, as the hour for convention approaches, the consciousness turns inward and definitely tries to lay hold of the vital principle or condition desired mostly by the Lodge, to be presented to the membership as a whole.

It was so this year as in years previous, in fact it was more definitely accentuated, more clearly indicated than in some former years.

Having silently asked for the essential note to sound in the 1919 report the subject was laid aside until the answer should come to mind.

It came very suddenly a week or more afterwards, in the night time, in a most unexpected way through symbol, inner experience, vision, whatever it may be wished to term it.

There stood by the open fire place close to the treasurer's desk a strong robed figure who held in his hand the Temple cash book. From this book he was tearing page after page and throwing them into the fire. There was an outcry on the part of the treasurer and an effort made to rescue the book from destruction. But the figure held up a hand of command to hold off any interference and it was plainly evident that a lesson was being demonstrated by one in authority, as well as by one who knew.

After the pages were all torn and burned the empty binding was also thrown into the fire and having silently watched it consumed by the flames the figure turned and said: "You have asked for the basic principle to incorporate in the treasurer's report. There it is. So long as any one making contribution to a religious work looks for an accounting of such contribution in any way whatsoever he can in no sense be termed an occultist, nor be looked upon as a true disciple by the Lodge. Until this is thoroughly learned by the body as a whole the Lodge can not let its forces flow through the organization in degree strong enough to cause a return wave to flow back to the center and bear on its crest the elemental essence of wealth, abundance, treasure that will assure material as well as spiritual success."

The same principle is involved in the above as in the old time admonition to give our alms in *secret* that the Father Himself, the Law of Righteous Recognition, shall reward us openly.

The left hand *may not know* what the right hand does if the higher spiritual law of supply and demand is to work in its fullness.

In fact the importance of this law was so recognized by the Temple that during the first eighteen years of the work there was never any detailed financial report published. In looking over ARTISANS of former years it will be seen there was no report in figures given until 1917. Only when a certain element of unfaith, discontent and clamor on the part of the left hand to know what the right hand had done was it determined to publish a full financial report. It has been continued ever since, but it is well recognized by those who have carefully studied the situation that no more satisfaction has been obtained than before. Rather, it might be said, even more difficulty of understanding has been met with than before, proving that is a state of consciousness, of inherent dissatisfaction on the part of the personal self that will not be stilled, rather than consecrated determined devotion of the soul that constantly demands more data and is ever ready with better ways and means for raising funds. In several instances it was found those making special inquiry as to funds received and expenditures made had not even noticed the full report had been printed in THE ARTISAN.

So while giving the figures for the past year, we call particular attention once again to the law that lies at the base of devotional offering and results obtained by adherence to that law.

The report in figures for the year is as follows :

Dues and ARTISAN subscriptions	\$ 472.85
Helping Hand	651.95
Cash on hand July 15, 1918	58.60
Total	<u>\$1183.40</u>

DISBURSEMENTS

Printing ARTISAN, general printing, paper, postage, maintenance Temple Cottage headquarters, general office expense.....	<u>\$1123.70</u>
--	------------------

Balance July 15, 1919	\$ 59.70
-----------------------------	----------

Against this balance there are a few outlying bills for printing of ARTISAN. THE ARTISAN is our heaviest regular expense, amounting to about forty dollars a month.

(Since the above report has been given two members have handed in contributions for a month's issue of THE ARTISAN. Others have given liberal donations to be applied for such purpose.)

Members have sometimes been known to say in the past they would gladly make contributions, in fact, had several hundred dollars to use, but they did not know how to place it. In answer to that statement we reply, If anyone has offerings to make they can be given various opportunities for placing them where they will do good work. A few members recognizing the needs of the work have sent contributions with request that they be used in particular ways. These requests are always respected as well as suggestions given to any inquiring of the most urgent needs and how to supply them. The response and the real understanding on the part of a few touches the heart of anyone receiving such offerings, for they generally come from those having least resources who must work hardest to obtain such offering, and who in several instances have been the steadiest and largest contributors and who do not permit their left hand to know what the right doeth.

There have been complaints at times that the Helping Hand is constantly begging for the Temple. To such we answer the Helping Hand has offered equivalent in various ways to those looking for the same. Calendars, cards, seeds, songs, books, etc., have been circularized through this department for the purpose of calling attention to practical material methods of rendering support.

The Helping Hand has established a strong bond of interior understanding throughout the membership. Those who have not felt its purpose, who have not united with it in communion and effort as the monthly messages have enjoined have failed to recognize one of the strongest activities in the work, one of the deepest currents for interchange of spiritual, human helpfulness.

The monthly Helping Hand cards have been a donation to the work from the print shop so that no expense of printing has been entailed in that way, and are therefore in themselves a gift to the members.

The presentation of an addressograph to the Temple by one of our newer members has been of incalculable value in saving of time and strength in sending out ARTISANS and other communications. The work has been reduced greatly through the use of this little machine, every name printed by it

standing for sacrifice and devotion on the part of the giver who, seeing the labor entailed in addressing by hand, definitely cut her living expenses that she might buy the addressograph and relieve the strain of hand addressing.

Since possessing this machine, we would mention, too, the addressing has been done almost altogether by visitors, non-members, friends, who have wished to give a helping hand. We take much pleasure in recognizing this help which indicates that we are larger than our organization boundaries, that those who pass our way find the door open and a welcome awaiting them within, for which they are glad to give of themselves in spirit and helpfulness.

JANE W. DOWER.

SUNDAY EVENING SESSION.

At 8 p. m. at the Headquarters the Annual Meeting of the Order of the 36 was held with initiation of Candidates.

MONDAY.

A Devotional meeting was held at the Headquarters at 11 a. m.

In the afternoon at the Halcyon a meeting of the Children's Department was held and the Children's work explained by Mrs. J. W. Dower, after which more or less impromptu but pleasing exercises were rendered by some of the children present, namely, John Manchester, Arthur Harrison, Lincoln Witkus and Hale Jacob. This meeting was preliminary and preparatory to a special service that the Children were to hold the following Wednesday in the Builders' Grove. Many present spoke of the beautiful forces pervading this meeting.

In the evening at 8 o'clock at the Halcyon, Dr. Alexander of San Francisco gave an interesting lecture on the "Chemistry of Food," showing the relation of foods to health and longevity. Dr. Alexander is a specialist on these lines and the lecture was appreciated by all present.

TUESDAY.

In the morning an informal meeting for questions and answers was held at the Open Gate Cottage. Several of these meetings were held during the convention.

In the afternoon at Headquarters, the Annual meeting of Temple Home Association members was held. Ernest Harrison and John Varian were elected Directors to succeed themselves.

The reports showed the Association to be in a healthy and

solvent condition, its only function at present being a land holding corporation, holding land for future Temple purposes.

WEDNESDAY.

In the morning the Temple Builders laid the cornerstone and foundation for a structure that will be used for Temple Builders' meetings when completed. Mrs. J. W. Dower was in charge of the services. After preliminary remarks by Dr. Dower, songs were sung and then each child and grown up present took a stone, named a quality, and the mason present emplaced it with mortar as a part of the foundation. Nearly all the high qualities known were thus incorporated into this Builders' Wall. Unity, Love, Wisdom, Centralization, Faith, Hope, Charity, Service, Endurance, Understanding, "the least among you shall be the greatest," and "Cousin John" and many others.

Dr. Little explained that the stone he named "Cousin John" stood as a forerunner or prophecy of the big Temple that would follow the building of this Children's structure. The cornerstone laid for Mrs. La Due and Dr. Dower was "The Light of the Lodge."

THURSDAY.

An all day picnic at the beach was the order of the day. The usual beach diversions were indulged in. After a bounteous lunch time was given up to discussing the economic and industrial activities of Halcyon and Oceano. Mr. W. A. Wotherspoon pictured possibilities in enthusiastic terms.

A general discussion of these possibilities followed, participated in by T. J. Crook, Dr. Dower, Theodore Eisen, Edgar Conrow and others.

FRIDAY.

A Propaganda meeting was held at the Propaganda Office from 2 to 5 p. m., with Mrs. Briggs in charge. Those present were given practical work in propaganda routine.

In the evening at 8 p. m. the "Good and Welfare" meeting was held at the Headquarters Building. Matters of general interest were brought up and explained.

SATURDAY.

A lecture on "Occult Mathematics" was given by Franklin Wolff at the Headquarters at 10 a. m.

At 3 p. m. an informal meeting was held at the Headquarters with Dr. Little in charge.

SUNDAY.

Short Temple Talks by visiting members mainly were given. Among the speakers were Dr. Little, Mrs. W. A. Wotherspoon, Geo. Bailey, Florence Kent, T. J. Crook, and J. O. Varian.

The usual good musical selections were rendered at this meeting by Mr. Cheatham, Dr. Little, Mr. Westfelt, Mr. and Mrs. Weaver and Mrs. Ontiveros. This meeting closed the Convention

TEMPLE ACTIVITIES AND NOTICES.

The Halcyon Print Shop is in need of a practical all around printer, man or woman. Any member who can qualify should correspond with the Halcyon Print Shop, Halcyon, Cal.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

The Temple Artisan

Vol. XX.

OCTOBER, 1919

No. 5

Behold, I give



unto thee a key.

YOU

You, who are touching the brink of Life's deepest stream; you, who are caught in the slimy ooze of the underworld, and are desperately, breathlessly, struggling to escape the noisome crawling things, and the pestilential vapors therein; you, who seem helplessly sinking, sinking out of the light of day into the darkness of eternal night; out of the light of reason into the depths of despair; to you I say—STOP! Look up! Fix your eyes on the sun—then PUSH! Push back the slimy ooze, the crawling things, and the pestilential vapors. Though they may be needful in their own place, they are not requisites of your environment.

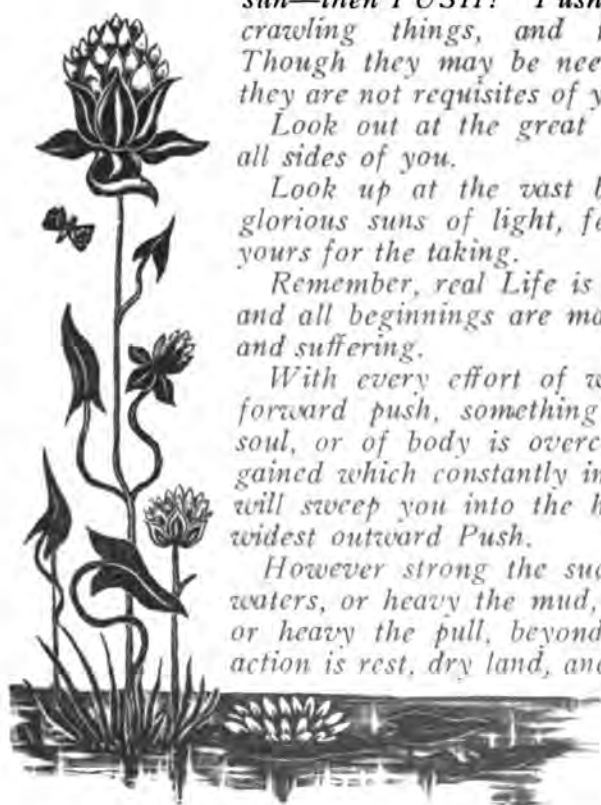
Look out at the great stretches,—the levels on all sides of you.

Look up at the vast blue arch overhead, the glorious suns of light, fed by Love. They are yours for the taking.

Remember, real Life is only beginning for you, and all beginnings are made in stress, and strain, and suffering.

With every effort of will,—every backward or forward push, something gives way; inertia of soul, or of body is overcome, and momentum is gained which constantly increased by your efforts, will sweep you into the heart of Infinity, on the widest outward Push.

However strong the suction, however deep the waters, or heavy the mud, however hard the push or heavy the pull, beyond your present point of action is rest, dry land, and all fulfillment.



UNDEVELOPED OR UNUSED CENTERS OF THE BRAIN.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLIV.

It is no uncommon circumstance to hear an under-developed student of life complain of having reached the limit of mental effort. The cause does not always occur to the sufferer or to the confidant of his woes even when the latter is a physician or surgeon, for the reason that the cause lies just beyond the last point his scalpel can reach, although still in the domain of physical matter. The remedy is in his own hands so long as he has the power of direction, for in order to effect a cure the patient must recognize the cause and direct the mental energy which has all but ceased flowing through certain brain centers which are not classified in any accepted physiological work.

There are seven of these minor centers in the brain which serve the larger sense centers, the master chakras, or centers which direct the functioning of the various organs of the body somewhat as may the keys of an electric switchboard which turn off and on the current of electricity that travels by wire or wave.

As the average man or woman is ignorant of the existence and the functions of the minor centers no specific effort is made to keep them in working order, and eventually they deteriorate as does every unused center or organ of the physical body, except in so far as nature may direct their functioning indiscriminately. The weakening of the surrounding tissue of these centers through disuse or misuse is what causes the gradual weakening of the mental powers in old age. Occasionally you see an elderly man or woman whose interest in the affairs of life is as keen at eighty years of age as at thirty. If you are able to acquaint yourself with the details of the events of such a life you will probably learn that a super-normal curiosity about phenomena of every kind was the most notable characteristic of the person, a curiosity which impelled the most active interest in everything connected with the object of curiosity. When a subject of interest is introduced in the hearing of such an one the vital point of the subject is seized upon at once, and no pains are spared to hunt that point to its last hiding place. If, for instance, the subject is the motive power of aeronautics, every possible clue leading up to the discovery and the nature and use of that power will be followed to its end. In a person of this character the particular brain centers of the class I have mentioned function the motive power of invention and execution, and the interest is

increased by every point established until there is a strong current of force set up between the tatwic centers and the chakras. This increase in vibration brings an increase of blood to the corresponding plexuses, consequently better nourishment.

As an illustration, take a person engaged in any line of mental or physical activity, one whose whole mind for many hours in the day is concentrated on that one line of endeavor, and who has little or no interest in life outside of that line. The brain centers most active in promoting that line become overdeveloped. The connecting lines between that one center and other centers associated with other lines of life interest are gradually either wholly or partially atrophied and life holds no real interest for that person outside that one line as advancing age creeps upon him and his power of concentration on the one line decreases. If interest seems to be dying out in the normal affairs of life, and one would avoid such a fate as is last pictured, he has no alternative but to make a practice of deliberately seizing upon some point of every subject which would naturally interest him if he were in a normal condition, and force his interest to the point nature intended. By persistently following this rule he will gradually awaken new life in these connecting lines by a purely natural process.

These super-sensitive centers, "tatwic centers" as they are termed by the orientalist,—the undeveloped or unused centers referred to by me, **are the first centers to develop in the head of the foetus.** In and through these centers come and go the impulses from the universal tatwas—the seven principles—of life.


The seven master chakras of the brain control the senses of man and are dependent upon the flow of the seven life currents through the tatwic centers. When an impulse from a cosmic tatwic force impinges upon a corresponding tatwic center in the human brain, that center is set in rapid vibration and the energy aroused is then communicated to the corresponding sense chakra, thence to the corresponding plexus and to the organ of sense by means of the motor and sensory nerves which control the action of the nerves and muscles. When man fails to recognize and makes no use of the cosmic tatwic forces as they impinge upon the tatwic centers of the brain, those centers lose elasticity and power of response and finally atrophy or become in some instances completely paralyzed. In such an instance the organ or part of the body which is under the control of the corresponding sense chakra, will gradually begin to be affected. If it is the chakra which controls hearing the indi-

vidual will begin to lose his power of hearing. The principle of Buddhi-Manas has been partially inhibited from action in that instance.

By studying the principles and their relation to the various brain centers you will find all these correspondences.

It is the vital interest,—the curiosity in relation to any thing or subject which a life impulse has awakened in any tatwic center which increases the activity of the chakra in which has been aroused an increase of vibration by the tatwic force. This interest or curiosity will bring a steady flow of the tatwic force to the corresponding chakra until that interest or curiosity is satisfied. If constant effort is made to so satisfy interest in phenomena, and an increase of blood and therefore of life force flows steadily to the portion of the brain occupied by the tatwic center and the chakra in question, the mental and physical development will be rapid.

The normally intelligent man is interested in and curious about every unfamiliar objective or thought condition which presents itself and strives to learn the causes and consequences of the same. The purely self indulgent, indolent man gradually loses interest in all that does not add to the gratification of the organs of sense. He has little, if any, curiosity about Nature's great secrets, therefore neglects development of these tatwic centers which control the master chakras, which in turn make possible the higher development of brain and body: consequently he ages more quickly than the first mentioned man.

H—

ADDENDA BY G. IN C.

The Master H. has avoided the use of the terms used by the orientals to express different features of universal life, whenever and wherever it was possible to give an English equivalent. But as there are no exact English equivalents for some terms, we will be obliged to make use of some of the Sanscrit terms in enlarging upon a recent instruction on undeveloped or unused centers of the brain.

The seven master chakras and the corresponding number of seven tatwas are not observable by the microscope or by any other means on the material plane, yet they are the building and controlling factors of all the organs of sense and of the various plexuses which control nervous and muscular action. They are seven in number and have seven centers of activity on the seven planes of consciousness as do all other features of life.

The seven master chakras are the first to receive the impulses from the life principles and are located in the seven cavities of the brain. These cavities appear to be empty to the physiologist, but the occultist whose interior sight is open may perceive them all pulsating with color during life. The color is more pronounced in each according to the strength and increase of the sensation aroused.

The impulses from the life principles are forms of energy commonly termed motion, sound, heat, light, electricity, cohesion, electric and magnetic or nerve force. As these impulses are conveyed to the master chakras, the centers of sense, they increase the action in the various plexuses of the body. A plexus is a centralized group of nerves and acts as a way station for the above mentioned energies which are thence conveyed to the organs of sense along the network of nerves and muscles which respond to the given impulses.

The plexuses are termed the pharyngeal, laryngeal, cavernous, cardiac, epigastric, prostatic and sacral.

THE TIME HAS COME.

The time has come when the co-disciples of the Temple of the People must answer an all important question, either in the affirmative or the negative, if their circumstances will permit. Upon their answer may depend the possibility of taking the most necessary step of their present incarnation, and even life itself.

No intelligent student of Occultism who has wisely considered the trend of events during the last two decades can fail to perceive the rapidity with which the prophecies of the Masters are being fulfilled in relation to the present time. We have only to consider the utter impossibility of uniting two factions for a common cause in National, Civic, Industrial, or even in family life, and the grave dangers which menace the people at large as a result of refusal to so combine—dangers which are partly in evidence in the rioting and terrible crimes being perpetuated in many places where license has usurped the powers of Liberty.

All that has happened heretofore and much more which will occur in days to come was told to a small group of Occultists who resided in the Eastern States in the year 1898 by an Envoy from the Lodge of Masters who came to inaugurate the work now termed The Temple of the People. This group was directed to leave the cities and go to a place selected by the Lodge for a definite purpose,—a place where they and others who would later join them,

might be better protected from the dangers to come, and opportunity for advancement be given. The older Templars are all aware of these facts, and of others of equal importance. They are only alluded to now for the sake of later enrolled members, and in part explanation of this call to both. The group in question obeyed the given directions and for over twenty years have given their time, strength and means in the effort to build such a centre as was required. The story of the trials passed through by them, both from outside and inside sources, is beyond power of expression. *They have held the selected place*, although at a tremendous cost to them in broken health and otherwise, and it is time that others who can appreciate the threatened dangers as well as the promise of protection, should come to the fore and hold up the hands that have grown weak, by giving such help as is needed.

While the self-protective aspect should be taken into consideration, as well as other advantages to be derived by close association with those who have been so long in the Master's service, unless the spirit of selflessness and renunciation enter into consideration when the decision is made and the right of reciprocal service is recognized, the main purpose of mutual advantage would be threatened. It is competent, reliable, trustworthy help that is required.

If only a single year of service could be given it would be acceptable, if circumstances precluded a permanent residence.

We come to you with whom we have the right of fellowship, to appeal,—the right of opportunity to give that which has been given us for you and others and which we cannot give without such help as is required in the line of time, means and labor, and these we are pledged to give to the service of humanity.

It is *most important* that correspondence be opened between any member who is in a position to respond to this appeal, and the undersigned, before taking a decisive step.

F. A. LADUE,
Guardian in Chief.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Haleson, Calif.

Address all communications to THE TEMPLE ARTISAN, Haleson, Calif.

EDITORIAL MIRROR.

God is in His Holy Temple, let all the earth be still.



The above may seem irrelevant in view of the ultra radical tendencies of these post-war times especially marked in the political and economic fields of action.



The world is suffering from a congestion of self consciousness in spots, and this state of inflammation, which is the opposite of normal processes of growth and evolution, is attended by symptoms of red revolution appearing often in the most unlooked for regions.



Even in these United States the virus is at work to overthrow existing forms of society and government, by violent means. If there is any country where such insane plotting is inexcusable it is in this self governing Democracy of the United States.



For in this country of Universal Suffrage, the people can have *any form of government or social condition that they want* by simply voting it in and every abuse of the present system can be abolished by popular vote.



But a hundred voices at once exclaim "IMPOSSIBLE, you cannot get enough of the people together to vote for these beneficent changes in our political system, not enough will cast their votes the right way." So that is the "fly in the ointment." We have popular government and the will of the people is supreme, but they cannot agree as to what is best!



Let us become sane if only for a few moments. Get ye away from the red end of life's spectrum ye men of Work and get ye away from the purple ye men of Capital and come down to the middle place of green—the place of cooling shades of green and

balance,—the green pastures and meadows of life where perfect balance may be found. Here at the middle point we are not influenced by extremes and so can see, feel and think sanely. Here we realize that any extreme is an unbalanced condition and only gives us a distortion of the truth. Here we realize that the forces of both extremes are good and necessary, but must be brought together, co-ordinated by the passionless calm of the middle or neutral pole. Here we find Wisdom, using the forces of *both poles* or extremes beneficently. If Labor represents one pole and Capital another both must sacrifice something in order to combine on that middle ground, thus creating a new entity or combination ensouled by wisdom and common sense.



If the people of this country are divided by their consciousness getting caught in the extremes of life, they are not ready for that unified action necessary to inaugurate better economic conditions. We must then await the orderly processes of social evolution to prepare us for better conditions. For any minority to force conditions on the people before they are ready for them will obstruct the normal processes of evolution and sow seeds of reaction that will retard the true development of society.



We are convinced that God is in His Holy Temple of the Humanity of America and has abundant power to still the frothings of the extremist.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 166

ARTHUR'S WISH.

Mrs. Dower asked me what I thought of most at the Builders' meetings this morning. I told her I thought about work, helping my mother and father.

I live on a walnut and fruit ranch and there is lots of work for all. My brother, George, has worked his way through college, graduating the past year, and is now one of the instructors at Stanford University and is able to be of use to others.

I am a boy 8 years old and am doing all I can to help myself so that I can help others like George. I earn money picking walnuts

and fruit and put a good deal of it in my college fund so that I can make myself more useful.

In the morning I practice my music, water my goats, help feed the colts and hurry to school.

When I come home at night I pick walnuts, chop wood and offer to help mother do the dishes.

One night last week mother did not come home until late, father having to go in the machine to get her. While she was away I wanted to give her a nice surprise, so I cleaned out the stove, washed the dishes and swept the floor. Mother was pleased when she came home and I was happy, too. I would like to ask boys and girls to do all they can to help others and see how much happier it makes them.

ARTHUR HARRISON.

JIM'S FIRST CAMPING TRIP.

We started in the Ford truck and went about 80 miles. Then we couldn't take the car any further, so we got a horse from a farmer and packed our stuff on him and walked into the Santa Lucia Mountains about eight miles to Salmon Creek. Oh, yes, I forgot to tell about our bedding. When we crossed the creek at the foot of the mountains, the bedding rolled out and when we got to the top of the last big hill we hunted for it and there it was, right in the middle of the creek! Mr. Wolff was good and mad and he and Henry had to go back and get it. Mamma and I hid behind a big rock and laughed.

The trail was just wide enough to walk on and we could look almost straight down on the ocean in some places. When we got to Salmon Creek we fixed a camping place and then found a place to cook supper right in the middle of the creek on some big rocks. We had pancakes and bacon for supper and then we went to bed. Pretty soon I heard music, and pretty soon Mamma said, "Jim, I hear music," and I said, "So do I," and then Mamma called out to see if any one else heard music and Henry Cowell said he had been listening to it, but nobody else heard it. It was pretty fine music, but it must have been interial. (Jim means interior).

Next day we climbed over the big boulders in the creek and up over a waterfall and we found a big pool with trout in it, and the pool was all surrounded by big boulders and looked like a room in a palace. We went in swimming and it was cold. Coming back from the waterfall we were crossing some slippery rocks in the creek and we had to help each other across and Mamma held out her hand

to me, and I slipped into the stream and dragged Mamma in. She landed straight on top of me and I thought it was the end of me. But the water was not over our heads and they pulled us out and we had a good big laugh. But we had to go to bed while our clothes were dried by two bonfires. And they burnt a hole in my shirt while drying it.

Going home, the pack turned under the horse and spilled out all our stuff and we had a time of it.

JIM BRIGGS.

Halcyon, Cal.

TO MEN OF GOOD-WILL.

Christmas will soon be here again, the season of "peace on earth through men of good-will." There are many men of good-will on earth—more, perhaps, than we imagine at times—and it is by their acts that we must know them.

Good-will is something that does not spread unless in action: it may not hide its light beneath a bushel and flourish. Hence men have founded the custom of crystallizing their good-will in the form of gifts, and so the spirit of giving has been born to the spirit of Christmas.

The Temple of the People is an organization dedicated to the task of enlarging the place on earth for men of good-will. There have been times in the past when it seemed as though there might be little place left here for such men, but where the seeds of one flower have fallen many more will blossom. The propagation of good-will is not a new function: ever since the dews have awakened the sleeping seed into blossoming expression of it, it has been known. And wherever good-will is to be it must come as the rain to the thirsty flower, unstinted, and asking no return.

The symbol of good-will throughout the ages has been the helping hand. It is through the hand that helps that the heart expresses its good-will. In the ARTISAN, made possible largely through the existence of the Helping Hand, the Temple spreads its message of good-will and cheer.

One cannot measure good-will in terms of dollars, yet because dollars are lacking many are kept from finding it. It has been found that forty dollars will issue THE TEMPLE ARTISAN for one month. Can you tell of a surer way of aiding in the propagation of good-will with the few dollars you may be able to spare at the present time? Good-will, so cheap and yet so rare, is begging for

a heart which needs it sorely, and which you may help it find.

"It is more blessed to give than to receive," yet it is more difficult to ask than to give. But we ask not for ourselves, but for all, that all may become men of good-will, consciously as well as at heart.

If you can finance one issue of THE ARTISAN as an expression of good-will, we ask that you do so. If you cannot, we ask that the members of the square to which you belong combine to do so if possible. We are asking for good-will. It is a tie, and "Blest be the tie that binds."

A TEMPLAR.

LIGHT ON THE LEAGUE.

WHAT THE LEAGUE OF NATIONS IS, IN QUESTION AND ANSWER.

By DR. FRANK CRANE and WILLIAM H. TAFT.

(1.) *What is the League of nations?*

A.: A union of the strongest civilized nations formed at the conclusion of the great war.

(2.) *What is its object?*

A.: First, to promote the peace of the world by agreeing not to resort to war. Second, to deal openly with each other, not by secret treaties. Third, to improve international law. Fourth, to co-operate in all matters of common concern.

(3.) *Does it presume to end war?*

A.: No more than any government can end crime. It claims to reduce the liability of war.

(4.) *What will be done to any nation that makes war?*

A.: It will be boycotted and otherwise penalized.

(5.) *How else will the probability of war be lessened?*

A.: By voluntary, mutual and proportionate disarmament; by exchanging military information, by providing for arbitration, by protecting each nation's territorial integrity and by educating public opinion to see the folly of war.

(6.) *What else does the league propose to do for mankind?*

A.: (1.) Secure fair treatment for labor.

(2.) Suppress the white slave traffic, the sale of dangerous drugs and the traffic in war munitions.

(3.) Control and prevent disease.

(4.) Promote the work of the Red Cross, and

(5.) Establish international bureaus for other causes that concern the human race.

(7.) *Who are to be charter members of the league?*

A.: The United States of America, Belgium, Bolivia, Brazil, British Empire, Canada, Australia, South Africa, New Zealand, India, China, Cuba, Czecho-Slovakia, Ecuador, France, Greece, Guatemala, Haiti, Hedjaz, Honduras, Italy, Japan, Liberia, Nicaragua, Panama, Peru, Poland, Portugal, Rumania, Serbia, Siam, Uruguay and the following states which are invited to accede to the covenant: Argentine Republic, Chile, Colombia, Denmark, Netherlands, Norway, Paraguay, Persia, Salvador, Spain, Sweden, Switzerland, Venezuela.

(8.) *What other nations may join?*

A.: Any self-governing state which will agree to the rules of the league, provided the league accepts it.

(9.) *What agencies will the league have?*

A.: (1.) An assembly, composed of representatives of all the member nations.

(2.) A council of nine.

(3.) A secretary-general.

(4.) A mandatory commission, to look after colonies, etc.

(5.) A permanent commission for military questions.

(6.) Various international bureaus, such as the Postal Union, etc.

(7.) Mandatories.

(10.) *What is a mandatory?*

A.: Some one nation designated by the league to attend to the welfare of "backward peoples residing in colonies of the Central Empires or in territories taken from them." This is to be a "sacred trust," and in selecting a mandatory the wishes of the people of the area in question shall be the principal consideration.

(11.) *Does the league mean a supnation?*

A.: No. It interferes in no way with any nation's sovereignty, except to limit its power to attack other nations.

(12.) *Can any nation withdraw when it wishes?*

A.: Yes. The league is advisory and co-operative, not coercive.

(13.) *Does the league put peace above justice and national honor?*

A.: No. It puts reason before violence.

(14.) *Does not the league take away the constitutional right of Congress to declare war?*

A.: No. The league can advise war; Congress alone can declare war.

(15.) *Does it destroy the Monroe Doctrine?*

A.: Exactly the contrary. For the first time in history the other nations recognize the Monroe Doctrine and extend it to all the world.

(16.) *Does it not interfere with treaty-making powers of the United States?*

A.: No. It is a treaty. We can make any treaty we please.

(17.) *Would we have had the great war if we had had this league?*

A.: No. That war cost the world over 7,000,000 lives and \$200,000,000,000.

TEMPLE ACTIVITIES AND NOTICES.

Mrs. S. N. Hillyard of Berkeley reports an interesting trip to Alaska. A very interesting account of her trip appeared in a newspaper which was read recently at one of the Sunday Temple meetings at Headquarters.

* * * *

The Halcyon Print Shop is in need of a practical all around printer, man or woman. Any member who can qualify should correspond with the Halcyon Print Shop, Halcyon, Cal.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

A class for the study of the Secret Doctrine meets every Monday evening at the Headquarters led by Mr. W. H. Thompson.

* * * *

A Quizz Class also meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Erratum. In the August Artisan it was stated owing to the illness of Mrs. F. A. LaDue, that Mrs. S. A. M. Briggs read the Master's message to the Convention. This was an error as that message was read by Mrs. Ida J. Wilkins by request of Mrs. LaDue, the Guardian in Chief. Mrs. Briggs read Mrs. La Due's address to the Convention.

REQUIRED BY POSTAL REGULATIONS.

The Temple Artisan, a magazine, published monthly, at Halcyon, Calif., owned by The Temple of the People, Inc. Editor and Business Manager, W. H. Dower. No Bondholders, Mortgagees or other security holders.

(Signed) W. H. DOWER, Editor.

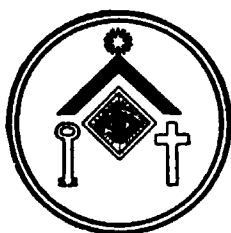
The Temple Artisan

Vol. XX.

NOVEMBER, 1919

No. 6

Behold, I give



unto thee a key.

THUS SAITH THE LORD THY GOD

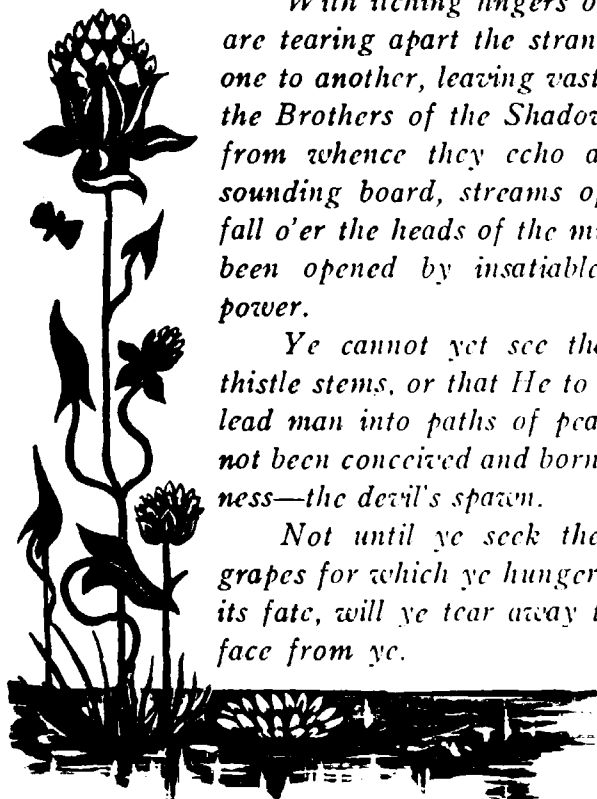
Thus saith the Lord thy God, by me, his son:

Darkness falleth fast. Ye have covered your eyes with a veil, and blackened the mesh of that veil that ye may not behold the effects of long aeons of selfishness and of wilful disobedience to the laws of life; the laws which even I must obey if I would hold my place in the heavens.

With itching fingers of mind and of matter ye are tearing apart the strands of life which bind ye one to another, leaving vast spaces between—spaces the Brothers of the Shadow are swift to enter and from whence they echo and re-echo, as from a sounding board, streams of vile imaginings which fall o'er the heads of the multitude whose ears have been opened by insatiable desire for place and power.

Ye cannot yet see that grapes grow not on thistle stems, or that He to whom is given power to lead man into paths of peace and pleasantness has not been conceived and born of the seed of Separateness—the devil's spawn.

Not until ye seek the vine which bears the grapes for which ye hunger, and leave the thistle to its fate, will ye tear away the veil which hides my face from ye.



AUTOMATIC REVELATIONS.

TEMPLE TEACHINGS. OPEN SERIES. No. CLXV.

Unless a student of occultism is thoroughly conversant with the philosophy of the Wisdom Religion, notably that portion of it which declares the seven-fold division of Matter, Force and Consciousness he may be quite easily deceived by some of the literature now being disseminated by means of newspapers and magazines, and by some of the teachings put forth by certain organizations on the subject of automatic revelations, which, it is claimed, have been given by the disembodied souls of the newly dead.

The ignorance of many of the mediums of communication between the physical and astral planes concerning the constitution of matter and the nature of life on the interior planes is evident in every line of some of these communications and therefore the danger of accepting them verbatim is evident. Similar mistakes to those which first led to the formation of some modern spiritualistic organizations are being made by many psychics and mediums of the present time.

If authentic, such communications originate within the sixth plane, counting from above, a sub-plane of the full astral plane—a plane which the soul contacts immediately upon leaving the body. It is a plane of reflection and of incessant change; a plane of purgation, and the plane within which the “second death”—release from the limitations of gross matter eventually occurs. Whereas, in some of the automatic revelations put forth, completion of the life-line of the individual soul is clearly indicated. But very little that is seen on that sub-plane has any permanent existence.

The fact that an occasional communication from a Master to some disciple who has not yet developed the higher centers of sight and hearing, but whose astral senses are sufficiently developed to allow him to become a medium of communication between certain earth-bound souls and still living personalities on the physical planes does not militate against the truth of my statements.

The directions and instructions given by a Master to a more highly developed disciple, or Agent, of the White Lodge, are given by the use of Kriyashakti Power, a power which the Master has won during his many lives, and is not subject to interference by elementary forces of a lower plane.

Communications given by the average medium in seances are generally designed to help some inquirer, regardless of the worthi-


ness or unworthiness of the latter to receive such help or comfort from a spiritual source, and even if the medium is reliable, and the psychic centers have been partially developed, the scenes witnessed are generally reflections of objective forms on the physical plane, or of the thought forms of strong desires as they are pictured in the mentality of the Medium or the questioner. The pictures would appear to indicate perfect satisfaction of each desire and naturally would deceive the personality as to their spiritual value.

I do not intend to enter minutely into the subject of miscalled spiritualistic phenomena at this time; my main purpose is to call the attention of advanced students of occultism to the literature based on automatic revelations that is flooding the world at this time, and to advise such students to put all articles on that subject before the judgment seat of their own souls and strive to learn how nearly they conform to the teachings of the Wisdom Religion, and especially to those teachings which take up the seven-fold division of Matter, Force and Consciousness and the relation of the incarnating Ego to those states or planes of life. By doing so, they should soon be able to separate the chaff from the wheat. By testing such communications as I have referred to by the light of the Temple Teachings alone, they will not go wrong, for they are in perfect harmony with the teachings of the Wisdom Religion.

Accept tentatively that which seems reliable from everything that comes your way, but above everything learn to discriminate between the true and the false.

Among the strongest desires expressed by a human being is a desire for assurance of a continuity of life after death, and for communication with friends who have crossed the border between life and death, so it is not surprising that people will go to almost any length to obtain satisfactory assurance of the same, especially if they do not know that they can very materially retard the evolution of the soul they desire to contact, by drawing it back toward the physical plane while it is breaking the connection between the astral and physical planes.

Bear in mind that your efforts should be directed to the development of your own higher centers of consciousness, so that it will be possible for you to contact those friends on higher planes without an intermediary, when they also have broken the attraction of the astral and physical planes.

H—

NOTE: While all that the Master has here stated is undoubtedly

true, there is another aspect of the subject of Automatic Revelation that is worth our examination. It has been stated by one of the teachers of our philosophy that the great wave of psychic phenomena, reports of which are now so noticeable in modern literature and in the rapid development of the psychic senses in people of all nations, is the result of the efforts of certain Masters to counteract the efforts of the Initiates of the Black Brotherhood to destroy all forms of religion and that while the psychic wave of the present day is detrimental to the more highly developed students of our philosophy, it is in fact combating the present tendency towards materialism in the case of the masses who are not yet familiar with the higher teachings; therefore, whatever the objects of those who have launched the wave of psychism, the final results may be beneficial to the masses of humanity by arousing a desire to know more of the great truths which are indicated, though not revealed by the writers of the said Revelations.

B. S.

LETTER FROM A MUSICIAN.

DEAR MRS. DOWER:

I don't wonder that you hesitate a little before the awful prospect of getting into the clutches of a doctor of music. Of all the long list of unmusical degrees, the doctorate, being the highest, is the worst. It took me five years of the hardest technical work I have ever put in, mostly under Prout of London, to acquire the facility necessary to secure the degree; and it took me ten years longer to outgrow the pernicious influence of so much strict study, to realize that music was not all quadruple counterpoint. I "made" my degree twenty years since; therefore I have had time to recover somewhat from the disease. Seriously, however, you are just right, in my opinion, in your desire to retain the freedom of expression, with just enough of the "law" to make that expression conform reasonably to the customs of the age,—which, of course, generally has one eye turned towards the past, more or less remote. I am interested in what you have to say about the Ornstein pupil and his influence on you and on the music at Halcyon. I have heard too few of the Ornstein and the Schönberg things to be able to express an opinion of their effect on myself. I spent the winter in New York, hoping to hear a good deal of the ultra-modern music; but New York last season had gone back to the classics; I was too late, as it happened. Debussy I have heard and played a good deal, and I recognize that

he has made a real contribution to our *materia musica*. Where Debussy errs,—and where I feel sure Ornstein and Schönberg and other ultra-modernists err,—is in the fact that they seek expression by the use of such limited material that it becomes monotonous in effect. In time, of course, our nerves will become accustomed to the dissonances, as such, and will cease to cringe, as many nerves still do, before chords that are apparently nothing but discords. It is all a process of evolution. I have actually had pupils,—one a young man in the twenties who had lived most of his life in Boston,—who felt a physical discomfort when the tonic triad, c-e-g, was struck. The e was to them discordant. That takes us back, of course, to the days of organum, when the only consonant interval,—to those ears,—was a perfect fifth or fourth. Nowadays most ears will stand a chord composed of c-f-g-a-b, if divided g-b-f-a-e, for instance, and not know that anything out of the usual has been struck. The newer discords are simply a further evolution of the same process. Up to and including Wagner we had used the upper partials represented by low numbers; now we are getting higher ones, and therein lies the real principle of the correct use of these modern chords, I am sure. They are nothing new; they are the same basic material in partials a degree higher. They require nerves tuned to finer differentiations, but the matter of root progressions is about the same as it was away back in the time of Palestrina. This leads me to what I started to say,—that the ultra-modernists are limiting themselves unnecessarily in their *materia musica*. What they have given us,—most of them,—is simply an added story. The cellar is still a pretty good place to store vegetables, and I feel that they are weak in their desire to shut up the cellar and the first and the second stories and live only in the upper one. This applies to the additions to our harmonic stock that are merely higher upper partials. The addition of the six-toned scale is a real one. But when we stop to consider that it gives us only one real chord, always the augmented fifth, it does not count for such a tremendous lot harmonically. Melodically it adds another color, and an effective one, to our palette. Debussy's charm, to me, lies in the fact that he has so often recognized the truth of the matter, that his addition is only one of many colors. He uses the other chords and other scale progressions. If a man writes wholly in terms of the six-toned scale it is like one of these modern freak poems in which a collection of highly-colored adjectives are strung together. We build our picture from the adjectives, which are color

words; and the picture is complete. But wherein is it more complete than a similar picture in good language, say for instance Browning's

"O good gigantic smile o' the brown old earth •
this autumn morning?"

I mean, do we gain by omitting the homelier subjects and predicates of old-fashioned grammar? These, in music, are the simple triads, and I still believe in their gospel. I like highly spiced food: but for a steady diet my stomach feels happier to have plainer fare. Then, when occasion offers, I appreciate the spices against the simpler background. It is begging the question to say that we are in a period of transition in music. But at least we can say that we are in the midst of a time of unrest. I expect to see Ornsteinism and Schönbergism and Debussyism in music, vers libre in poetry, and cubism and all sorts of futurism in art, assimilated and made a part of the technique, each of its art, greatly to the advantage of the art. I was interested to hear Ornstein play last winter. He didn't play really well,—in the sense that Bauer and Gabrilowitsch and Hoffman are artists of the first water. He was too ridiculously sentimental. But the interesting thing to me was that he didn't play a single one of his own compositions. He put on two or three modern things, but nothing of his own. And in these modern things the impression left with me was a good deal like that produced by a woman with whom I used to board. Whenever she wanted to tell a story,—and I regret to say that it was often,—she used to start, "Now when I was coming down the street, I-er met-er George, and-er, and-er, and-er, he said, 'Hello.' And-er, and-er," etc. There was too much "and-er" to the composition. It needed to be revised. If the composer had something to say it was so covered with unessentials that it lost its point and the listener tired of it long before it reached the end. It may or it may not be necessary to employ form in the sense that we academic musicians understand it. Personally I do not believe that it is. But so long as a composer isn't clear in his own mind just what he has to say it is a good deal better for him to limit himself to definite ideas, worked out in accordance with strict form, than to amble on and on and not know himself,—to say nothing about the listener,—whether, when he has finished, he has said what he started out to say or not. The fact that audiences prefer clearly defined forms does not count. As I have said before, the public, standing for the customs of the age, have one eye cocked over the shoulder into the past; and form

in music is a relic of the past. Liszt showed that conventional form was not necessary; so did Beethoven, for that matter, in his late compositions; so did Wagner; and so does Richard Strauss. But there is little question as to the logical sequence of ideas in the works of any one of these. Debussy gives us a completed picture,—sometimes within, sometimes without the limitations of strict form. He is the weakest when he uses only the six-toned scale, as he does sometimes. In the little compositions that I have had from Halcyon heretofore,—I haven't had time yet to look over those that you sent with your letter,—I have been conscious of a certain freshness of spirit. That you must never lose, for it is priceless. The only thing that I wanted to do was to help you a little, if I could, in the matter of logical, perhaps coherent, form of expression. I understand the meaning just as well as if my friend says to me, "Your windows is dirty;" but I like it a bit better if he says "are." I shall be glad to look over the things that you have sent, not critically in the sense of narrow criticism, but, I trust, sympathetically and helpfully. I have posted a copy of one of my own little songs. I am not a composer, but occasionally I write something for a member of my choir,—as this was written,—and occasionally the demand for it becomes so great that I put it into print. I will not deny that this one is somewhat difficult to sing. I noticed that it was sung recently at one of the San Diego recitals in your state. That is getting far afield for me.

Yours very truly,

LATHAM TRUE.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR

"Awake thou that sleepest and the Logos shall shine upon thee. The Christ in thine own heart whispers: 'be of good courage, for I have overcome the world'."

✽

The call of God to the dormant divine in man goes on incessantly. The animal selves caged in the lower nature unheed the call—as unresponsive as are the muted ears of the dead to the soft sweet call of the nightingale.

But some day from the stress and strain, the sacrifice and pain, the Master Self arises, the Christ is born, the latent divine awakens—is made manifest. The lower animal forces of the lower nature are then humanized and put to willing service under the control of the Master Self.

And the Shine of the Logos is upon thee.

✽

The Logos is the Light—the Radiant Self of Matter and of Spirit.

The Logos is the Lodge of Light—the real Home of the Spiritual Self.

It relates the *creature* to the *Creator*. It destroys separateness and unifies extremes. When its effulgence falls upon the biological body cell it unites that cell in radiant consciousness with all the cellular lives of the body cosmos. When it awakens the spiritual centers in man he is conscious of his radiant identification with the Universal Man in closest harmony of life and love. And when the heart of a world responds and vibrates to its divine tones that world is redeemed—brought back from materiality to true spirituality. Its animal forces are so controlled—brought under the dominion of the Higher Self.

✽

In such a world the qualities of the seven rays or races blend into the synthetic white light. Universal harmony and brotherhood

take the place of discord and inhumanity. The very world itself sings its true tone and is assigned its place in the cosmic symphony of a great Brotherhood of Worlds.



And the shine of the Logos does not first appear upon the hill-tops of our achievements but upon the lowly kindly deeds—in the manger among the animals—in the abode of true humility and naturalness. The Three Wise Men—the Triune Spiritual Self—knew. They did not look for the Christ in the palaces—among the worldly and artificial and intellectual, but in the humble places—the Mangers of Life.



The Ocean is the symbol of the Universal Christ Spirit. It is *beneath the level* of all the waters of the earth by virtue of which it draws all streams into its Being. —W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 167

LISTEN!

Every now and then some mention is made in the Builders' lessons of the consciousness or understanding of what we call inanimate, plant, mineral things. In many story books for children the rain, wind, flowers, stones, etc., are made to talk and some intelligent, kind person listens and understands.

Most often some unkind, ignorant person is standing near to laugh and disbelieve so that the nature friend rarely mentions what he hears and knows for he does not care to have the music of the myriad voices hurt by one who would drown it out by the noise of his unbelief.

For a long time it has been told how the oxen fell upon their knees in their stalls on Christmas Eve to worship the baby Christ when it was born. Do you believe it? I do. It has also been told, for a still longer time, how all nature rejoiced when Lord Buddha passed under the Tree of Renunciation, or unselfishness. I believe this, too. Do you?

It is always helpful to find some one else thinking as we do, discovering truth in the same places we do. Not long ago the San

Francisco paper, *The Bulletin*, published an article that made some of us feel glad. We wrote to the author of the article and told him so and it made him happy also. It was called "The Clamor of the Grass." Here is part of it. Maybe you will enjoy it, too:

"As a little boy I was always putting my ear to the ground listening to hear the grass grow. Father had told me of a wonderful country where the grass grew so quickly you could hear it growing Naturally I believed him, though, of course, he was speaking only figuratively. But to me it was literal truth and it has never ceased to be so.

"One day in the fields when everything else was perfectly still—not a breath of wind, the call of a bird, nor the buzzing of an insect—I heard, distinctly heard, the grass growing, and when alone with nature in the springtime, I have been hearing it growing ever since.

"I told everybody about it, and everybody laughed. Brother Bill said that all I heard was the 'buzzing of the bee in my bonnet,' and another rude person remarked that I must have had a flea in my ear.

"As a boy I was very sensitive to this ridicule, but I will never forget how kindly father encouraged the conviction.

"'Of course you can hear it, my son. Everybody can who has any poetry in his nature. It's their misfortune who cannot. There are more sounds in this world than can be heard by sarcastic people.'

"If the poets could hear it I must read the poets and to them I went. I did not mention the subject again until I was about thirteen and began to read Shelley. After puzzling through what then seemed to be the strange heresies of 'Queen Mab,' and reveling in the beauties of 'The Demon of the World,' I came upon 'Alastor; or, The Spirit of Solitude.' Imagine my delight on reading:

Hither the Poet came * * *

He heard

The motion of the leaves, the grass that sprung
Startled and glanced and trembled even to feel

An unaccustomed presence—

"True it was a hurried boyish reading that found confirmation in such a passage, but it gave me a new interest in poets. Yes, they could hear the grass growing. I wanted to become a poet.

"One day I saw 'Leaves of Grass' in a bookshop, and I hurried home for the money with which to buy the copy."

The writer then quotes two poems which we have not space to print here. One is called "Earth Music," written by a young English soldier who heard "The bud's tumultuous shout, the sunlight's thrilling tones, the clamor of the grass, and the outcry of the stones." Have you heard these? Listen! Maybe you will.

NOTICE.

The attention of members of The Temple of the People and subscribers to THE TEMPLE ARTISAN is called to the fact that THE TEMPLE ARTISAN is the only official organ for general circulation published by Temple of the People at Halcyon.

The name of Halcyon has been so long and so widely associated with the above named organization that non-members and non-residents may very naturally fall into the error of believing that printed communications of other literature mailed from Halcyon must necessarily be endorsed by the official staff of the said organization, unless they were aware that the individual residents of Halcyon have an equal right to promote and send out their literature concerning business or other enterprises that the residents of any other place, town or city possess. The official staff of the Temple of the People cannot be held responsible for the conduct of such enterprises unless endorsed by them.

While the residents and the business enterprises of Halcyon are few in number at the present time, it is thought best to place these facts on record in order to avoid mistakes which could be so easily made when the population increases and business and social interests become more complex.

G. in C.

TEMPLE ACTIVITIES AND NOTICES.

The Halcyon Print Shop is in need of a practical all around printer, man or woman. Any member who can qualify should correspond with the Halcyon Print Shop, Halcyon, Cal.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE

ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

FLOWER SEEDS!! FLOWER SEEDS! THE HALCYON SEED CO.

California grown **Selected Flower Seeds.** The Superior Vitality of California grown seed is well established.

We can furnish the following selected seeds, *grown at Halcyon* :

Alyssum, Sweet.	Fox Glove—Digitalis.
Amaranthus, Love Lies Bleeding	Godetia.
Antirrhinum, Snap Dragon.	Helichrysum—Everlasting Flower.
Aster, Blue.	Hollyhock, Mixed.
Aster, Dwarf, Mixed.	Larkspur, Double.
Balsam, Camelia, Mixed.	Mignonette, Sweet.
California Poppy.	Petunia.
Calendula, Marigold, Mixed.	Phlox, Choice Mixed.
Calliopsis.	Pinks, Double Mixed.
Candy Tuft, Mixed.	Poppy, Shirley.
Carnation, Mixed.	Salpiglossis—Velvet Flower.
Carnation Pinks	Schizanthus, Mixed.
Chrysanthemum, Double Mixed.	Stock, German
Clarkia, Mixed.	Sweet Peas, Mixed.
Cosmos, Mixed.	Sweet Peas, Spencer.
Dahlia, Double.	Verbena, Mixed.
Dianthus, Chinensis.	Xeranthemum.

Any of the above seeds put up in packets, 10c each, three packets for 25c postpaid. Eucalyptus seed (Blue Gum), 50c per ounce.

THE HALCYON SEED CO. Halcyon, California.

The Temple Artisan

Vol. XX.

DECEMBER, 1919

No. 7

Behold, I give



unto thee a key.

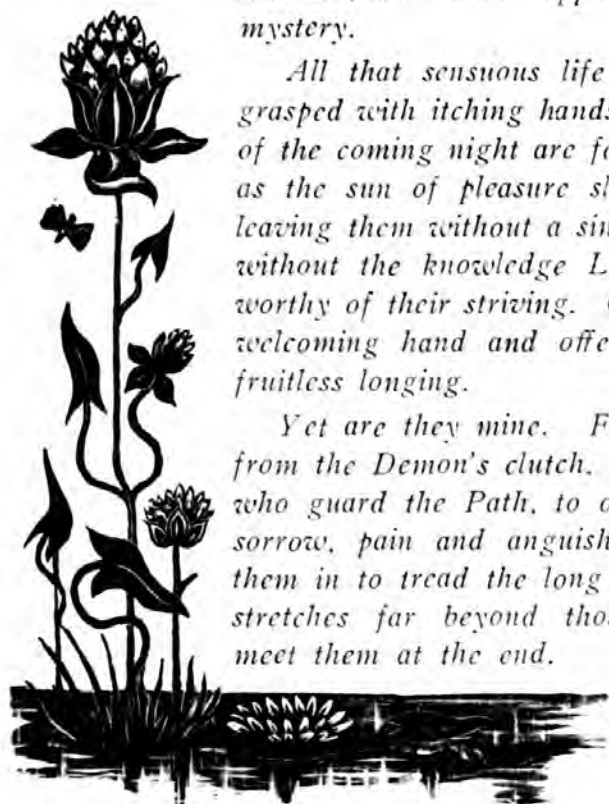
THE GATES OF SORROW.

Swing wide the gates of sorrow and let the earth-bound in,—ye who would guard the path of full attainment; open them and let my children in, for they are ready now.

Now have they drained the cup of pleasure to its lees, and stand appalled before the satiate mystery.

All that sensuous life could offer have they grasped with itching hands, and now the shadows of the coming night are falling round about them as the sun of pleasure slowly sinks from sight, leaving them without a single unfulfilled desire,—without the knowledge Life has aught to offer worthy of their striving. Only Death holds out a welcoming hand and offers surcease from their fruitless longing.

Yet are they mine. Fain would I save them from the Demon's clutch. So now I bid you, ye who guard the Path, to open wide the gates of sorrow, pain and anguish of the soul, and let them in to tread the long and lonely path which stretches far beyond those gates,—and I will meet them at the end.



FROM THE MOUNTAIN TOP THE DIFFERENCE.

Thinkest thou the Masters of Compassion could choose a tried and proven Chela to serve a cause for them and all mankind only to desert that one when came an hour of trial and put another in that place? Not so! Ingratitude and Disloyalty are not among the qualities possessed by the Sons of Light.

If thou would'st know the difference between the Sons of Light and the Sons of Shadow, seek first within the fields of Faithfulness.

The lower Self of man will tempt him sorely to repudiate his given word if need there be to serve a purpose of his own. The Higher Self will lead man on to sacrifice his life if such a sacrifice is requisite to prove his own integrity and truthfulness.

There are two among the qualities aspired to by every Chela of the Great White Lodge; qualities which are keys to the door between Mastery and endless servitude.

One of those keys is Gratitude, the other is Loyalty.

Received in the year 1900.

MORVA.

HYMN TO THE SPIRIT MOTHER.

By CHARLES R. DEGRAW.

Thou Mother of my spirit! thou Teacher of my soul!
Thou blessed Being whose aura is of golden hue,
Thou who lifteth up the weary above matter—
Hearken unto me, for my soul crieth in the darkness.

I was alone and asleep upon the great sea, upon the desert of ignorance, and the night was all about me,

When lo! there came a surge from out the darkness, and I awoke.

Afar off I beheld a bright light as of a star in the east, and my heart was filled with a strange love, the source of which I knew not.

I stretched my arms toward the light, and lo! it was you, thou Mother of my spirit!

I came unto thee and thou opened thy heart—I was at home upon thy bosom—the darkness lifted and I found rest.

Thou Mother of my spirit! thou Teacher of my soul! what mattereth the coldness of the world if thou be nigh?

Where thou art, there the light also is, for thou, like Aurora, dispelleth the night, and after thee comes the dawn.

Aphrodite art thou, raised above the sea!

Thou art the true Woman, clothed in the white robes of righteousness—a true virgin Bride!

Give me of thy wine, O Mother, for I am parched with thirst.

Reach down from thy height, O Teacher of my soul, and draw me upwards, lest I perish;

Hold me close upon thy heart, O Mother, and comfort me!

Guide me, thou golden Light, across the desert and up the mountain.

O thou Moses of my soul, hear the cry of thy child in Egypt!

Win me from its bondage, O Mother, and lead me to the promised land.

Hold up before me the Rod of Hermes and the Torch of the Sun.

Hearken unto me, thou Mother of Christ, thou blessed among women!

Though the lips be mute the soul declareth its message.

As a starving man craveth food, so hunger I after thy love.

Eve restored to the Garden art thou—yea, twain with Hermes, for thou art my mind and thought—e'en seven-fold thou art, the all-in-all of my soul!

Hearken, Mother of spirit, thou Teacher of the soul—

Hearken to the cry of thy child!

THE LORDS OF KARMA.

TEMPLE TEACHINGS, OPEN SERIES No. CLXVI.

In one sense the Lords of Karma are the administrators of Divine Justice,—the Supreme power of the Universe. The Lord God Omnipotent—the first reflection of the Absolute,—the creator of motion, therefore the creator of cyclic action upon which all law is dependent.

The Lords of Karma,—high spiritual entities,—guide and direct the action of every form of force and energy set free by gods, angels or man. The Higher Self of man is his own judge and executioner, but the Higher Self can only apply the effects

of a given cause to the personal self after the Lords of Karma have reversed the stream of energy set free by that personal self as a result of any act that is contrary to law, for Divine law cannot be broken with impunity. Disobedience to a Divine law may obstruct the action of that law temporarily, but cannot do so permanently. Cyclic action will ultimately bring about conditions comparable to those which existed at the time the law was broken. The Karmic results of the disobedience may have been worked out in the meantime, leaving as it were, opportunity for final adjustment and a clear field at the close of the cycle.

Man is so bound by familiar terms of expression he is greatly handicapped in his efforts to understand super-physical phenomena when it is presented in unfamiliar terms and there are but few terms in the English language by means of which certain forms of energy may be designated, or their action on the physical plane described, for instance, the forms or degrees of energy which are generated by different sounds and motions and which so far as may be observed by the senses have no exterior effects. Every spoken word or sound as well as every act of man tends to free a definite form of energy which must take a clearly defined course according to the guidance of the Lords of Karma.


If you throw a stone into a pool of water, thus setting the water in motion, you have released some form or degree of energy; the waves of water will move outward until they reach the verge of the pool, where they will receive the impetus to return to their starting point. But action will not cease with that one round, the waves will complete many rounds before the initial force is exhausted, and the number of rounds will depend largely upon the size and weight of the stone cast into the water. So it is the size and weight of the stone,—the original cause or motive of the act,—which is cast into the Ocean of universal Life that determines how many times the waves,—the effects of that cause,—will return to the one responsible for the act, or how many incarnations will be affected as a result of that act.

There are three grand divisions of the Lords of Karma, and very many times three minor divisions. As there is continuous interpenetration and correlation between different grades of force and substance, there is correspondingly continuous interchange, synchronous vibration between all degrees and orders of the Lords of Karma and with the higher selves of all humanity; consequently there is no possibility of a miscarriage of Divine Justice as a finality. For instance, a man may commit a murder as a result of

a carefully considered plot and from an utterly selfish motive, thus throwing a very weighty stone,—a great evil, into his individual pool of life and setting free a powerful stream of energy. Instead of allowing that stream of energy weighted with evil as a result of the action of will and motive to run its course and injuriously affect countless others, the Karmic Lords may turn that stream of energy back on its course to the Auric sphere of the one who sent it forth. The energy so returned is utilized by the Higher Self in working out the effects of that original cause upon the lower or personal self, and as the cause was so powerful for evil in itself, it may take the personal ego many incarnations to work out all the effects of that one cause; *i. e.*, the waves of the individual pool would return again and again to the point,—the cause,—where that heavily weighted stone was cast into the pool.

It is a mistake to believe that the one who commits murder on the physical plane in one life must be killed in another life by his victim in order to satisfy the Karmic law. Such another act of disobedience to Divine Law could not satisfy Divine Justice. Divine Law always acts for the ultimate benefit of humanity, even when its decrees bring sorrow and loss upon the units of a race or a nation. Evil can never be overcome by evil on any plane of existence. The Higher Self has other ways of utilizing the return wave—the stream of energy turned back by the Karmic Lords, in such an instance as I have mentioned. In the eyes of the average man the punishment meted out to the murderer by the Higher Self might not seem commensurate to the crime, but if he were able to see far enough in the future to behold the final result of the decrees of Karmic law upon the incarnating Ego of the murderer, he would be satisfied with the administration of Divine Justice.

I have taken one of the worst of crimes to illustrate my point; but the breaking of any Divine law will bring results in perfect accord with Divine Justice; and all such universal laws are founded on universal principles. Those principles are the very foundation stones of the universe, and are therefore irrevocable and unalterable. So far as man-made laws are identical with Divine laws, they are just; but when they vary in the least they are mutable and cannot always stand the test of life.

H—

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, HALEYON, Calif.

Address all communications to THE TEMPLE ARTISAN, HALEYON, Calif.

EDITORIAL MIRROR.

The birth pangs of the Great World-Mother are on in force and the pain is felt by all the races of the earth. But that travail must bring forth a Son of Light—the New Humanity and a higher Order of Life on this planet.



A rapid spiritualizing of material forces is now going on marked by many innovations and startling changes in the consciousness, habits and modes of living of people in all corners of the earth.



Old and long established thought-forms and customs are going a-smash and the higher light and consciousness are flooding the minds of the people, inspiring them to correlate the inner law and life with the outer. And this will mean a more universal and unified outer expression of the hopes, aspirations and ideals of the peoples of the earth.



The enforcement of the prohibition law relative to the manufacture and sale of alcoholic liquors in the United States will become a factor of tremendous importance in the evolution of the New Race building on this western continent. If this prohibition law is accepted and should prevail for the next hundred years in this country, a race of supermen will have evolved who will be as much superior to the present average of man as he is now superior to the Ethiopians of Africa. Inner sense organs now dormant in the race will unfold rapidly and the innate divine in human nature come into freer external expression. Man will have a cleansed and synthetic vision of life, and human life and institutions will be built on a more natural and diviner plan.

In the age that is coming spiritual impulses will dominate the material. In other words the Voice or Force of God will be more manifest in human affairs. And the Voice of God means in human conditions, UNITY, UNIVERSAL TOLERATION, SYMPATHY, JUSTICE and BROTHERHOOD.

✽

In this new age, perforce, there must be a Brotherhood of Nations as the Master has predicted, saying, "The privation of the ideal form for the establishing of a Brotherhood of Nations has hung in the Etheric Universe for ages and has even been objectivized on other planets. . . . It has been the abortion of many such efforts by the Initiates of the Black Lodge that has served to make this planet the hell it has become for countless numbers of human beings."

✽

In a public address in New York City recently Oscar Strauss thoughtfully pointed out the following significant truths: "The documentary landmarks of the march of civilization from the earliest times to our day, are the covenant of Sinai, the Magna Charta, the Constitution of the United States and the Covenant of the League of Nations.

The first, the covenant of Sinai, prescribed the duties of man to his Maker and to his fellowmen. The second, the Magna Charta, limited the powers of sovereignty and defined the rights of organized peoples.

The third, the Constitution of the United States, established the equal rights of a sovereign people under a democratic republic.

The fourth, the Covenant of the League of Nations, will unite the nations of the world on a basis of right instead of a dominance of might, on a basis of peace instead of a basis of war, secured by the united powers of the covenanting nations." Strauss pointed out also that before being formally adopted "the covenant of Sinai and the Constitution of the United States had equally hard sledding!"

✽

"And I John saw the Holy City, the New Jerusalem, coming down from God out of Heaven."

The Holy City is the *high spiritual consciousness* that will ensoul the New Humanity in the New Dispensation near at hand.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 168

THE LITTLE FOLK.

The Little Folk do good in the night
 When no one is looking to put out their light.
 They turn poor withered hearts into gold
 As the fairies did leaves in the days of old.
 Here's to the Little Folk!

The Little Folk make the dark lives bright,
 Make homes for the lonely, bringing the light.
 They fill empty hearts top full of love
 As the good people did when the world was young.
 Here's to the Little Folk!

The Little Folk all have a beautiful nest,
 With the down of their living they make it so warm,
 They call in the tired and weary to rest
 As the Shee Folk do the souls that are lost.

Here's to the Little Folk,
 The very best of Folk,
 The gay, light hearted Folk,
 The sturdy, loving Folk!
 Here's to the Little Folk,
 Here's to the Little Folk!

DEAR BUILDERS:

The poem, "The Little Folk," was found lying on the hall floor in the Sanatorium one morning when it was time to send out the lesson to the Builders through THE ARTISAN.

There was no name signed to the poem and it seemed to have dropped from nowhere, and it had such a happy greeting to the Little Folk that it seemed as if it must have been dropped on purpose for the Little Folk to read on their page in THE ARTISAN.

Of course it would not have been very difficult to determine whose writing it was and who the author was, for we know the writing that was on the paper very well indeed and we also could have guessed right easily who had written the poem even if we had not seen the writing, but we thought it would be a right good joke on the author for the Little Folk to greet him from the pages of THE ARTISAN without his knowing they were there. Little Folk like to give surprises, you know. That is their great secret in scattering happiness. Let us try their method and see what success we have in scattering happiness everywhere we go.

But who is the author of the poem? Mr. John O. Varian, of course. You know him, don't you? Be a Little Folk along with him and surprise him and others, too, by setting the poem to music and let us have a song, a jolly good song, "To the Little Folk!"

TEMPLE ACTIVITIES AND NOTICES.

Members will be interested in learning that the public dining room at The Haleyon has been closed. This means that the public boarding feature has been done away with. All the rooms, however, are now piped and supplied with natural gas for cooking and heating and the rooms equipped for light housekeeping at reasonable rates per week or by the month. Because of the gas heating arrangement roomers can be assured of a warm, comfortable room in addition to enjoying any other advantages of the place. Two main factors made the change imperative, namely, the high cost of living and the lack of proper help. As one result of this change both Dr. and Mrs. Dower will be able to give much more time and thought to their official Temple work.

* * * *

An edition of 2000 copies of Occultism for Beginners is now being printed at the Haleyon Print Shop. The first edition is entirely sold out and impatient orders for some hundreds of copies of the new edition are on hand waiting to be filled.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.)

is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

The Temple Artisan

Vol. XX.

JANUARY-FEBRUARY, 1920

No. 8-9

Behold, I give

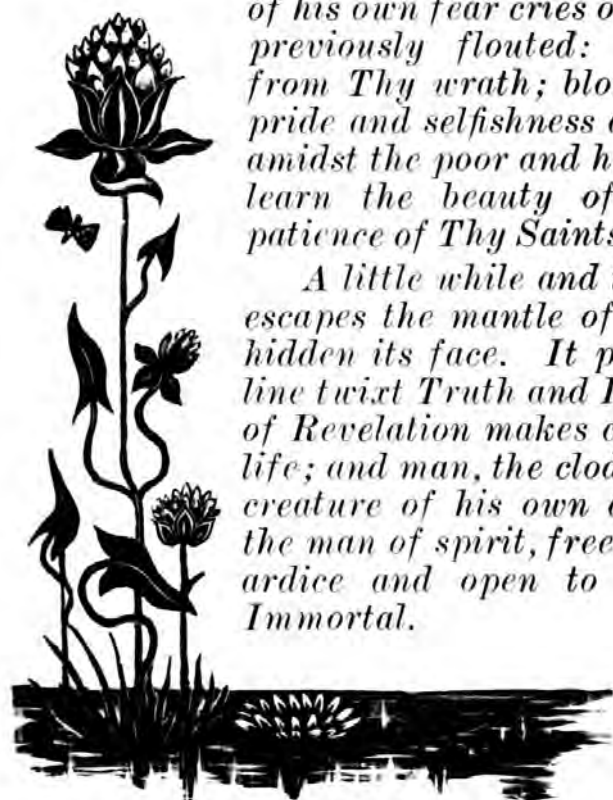


unto thee a key.

EQUINOX OF THE SOUL.

When the gales of the soul's equinox sweep over the form of flesh, and the heart-beat lessens as the fury of the storm increases,—the storm which brings terror to the nearly unclothed soul,—that soul is all but torn from the fleshly form. It is then that the cowering creature of his own fear cries out to the God he has previously flouted: Save me, O God, from Thy wrath; blot out the stains of pride and selfishness and thrust me down amidst the poor and humble that so I may learn the beauty of renunciation, the patience of Thy Saints.

A little while and the Sun of the Soul escapes the mantle of clouds which have hidden its face. It passes the God-fixed line twixt Truth and Illusion. The glory of Revelation makes clear the purpose of life; and man, the clod, the once cowering creature of his own dire fears, becomes the man of spirit, free from lust and cowardice and open to the flow of Love Immortal.



THE MYSTIC.

By CLARE LYON HARDMAN.

I stand before The Manifest
Thrilled with the beauty Thou hast done;
The myriad things of humankind,
The swaying rhythm of sun to sun,
The swift clear vastness,—Thee expresst!

I have no thrill, no breathless sob
When, caught up to Thy consciousness,
All Being in The Self I find!
Before Th' Unmanifest, Changeless,
Behold! The Light! One holy throb!

KARMIC ADJUSTMENT.

TEMPLE TEACHINGS, OPEN SERIES, No. CLXVII.

If it were not for the soul tragedies, in process of culmination, which they are compelled to witness, the Initiates of the White Lodge might more tranquilly watch the action of inexorable Law than they are able to do at present, as one after another of the self-deceived victims of their own ambition, or the ambitions of others, fall into the sloughs of the lower astral plane in the belief that they are contacting the Masters of Wisdom or the angelic hosts of high heaven. But as it is, the knowledge possessed by the Masters of the inevitable tragedies which will follow, even in the case of some of their own solemnly pledged disciples who have been led astray, as well as others who have never had like advantages, is a source of deep sorrow and regret to them.

Those students who believe that the Masters of Wisdom are no longer subject to sorrow and pain know but little of the offices and effects of those great nature forces. It is not that the Masters are unable to control the action of the said forces, but that they will not separate themselves from the race they are serving, and must often stand helplessly by when their own Neophytes are suffering, for the reason that the Karma of the Master and that of the Neophyte for whom he has assumed the responsibility of training, becomes identified to whatever degree knowledge has been imparted which would enable the Neophyte to misuse the power he has gained, if he subsequently falls under the dominion of the

Brothers of the Shadow. This has been the case with those Neophytes referred to in the opening paragraphs of this communication.

The deeply regretted mistake of our much prized representative, Helena Blavatsky, in accepting as students, and in imparting some of the teachings of the Secret Science to those students who were utterly unprepared for their receipt, has been repeated by other advanced disciples of the Masters in the present era, and the consequence is that, never since the sinking of Atlantis as a result of the misuse of Spiritual power have there been so many units of a human race fallen so deeply and irretrievably under the glamour of Black or of Ceremonial Magic, as has been the case in the present era. This is evident to the seeing eye in the lowering of the tone of morality of the race as a whole, the many sexual perverses under observation at present,— the contempt of moral and national laws, and the wilful breaking of the most sacred vows of discipleship by solemnly pledged Neophytes.

When the curse of personal ambition seizes a soul, the mind becomes blind to honor and principle. It seizes upon every pretext to advance personal interests; friends and relatives are shelved without compunction, until at length there comes a day when the tragedy of utter desolation falls upon that soul. The work of the Brothers of the Shadow is thus completed for one, if not more, incarnations and the long hard path must be retrodden if the soul is to gain emancipation.

It seems all but impossible to convince an over-ambitious student that the simple, natural laws of life cannot be disobeyed with impunity. He does not sufficiently realize that it is by the means of the physical, mental and psychic strength and virility gained as a result of implicit obedience to those laws, that it becomes possible for a Neophyte to pass the necessary tests of endurance, strength and concentration; tests which even an Initiate must have passed successfully to enable him to take the step which opens to him the Path of final Initiation. If he has failed to pass those tests, the hurt to his pride, and his disappointment, may make of him an easy victim for the first self-seeking claimant of Occult Power who passes his way, unless he is filled with the holy spirit of self-sacrifice and Christly humility, in which case he remains under the protection and receives the assistance of his Master as before, until a recurring cycle opens another opportunity for Trial.

A broken physical or mental law demands Karmic adjustment. The Soul of man cannot be satisfied with its state of progress if the correlation between his mind and physical body is continually being hindered by the results of disobedience to natural laws.

A broken law of discipleship quickly brings its own retribution. Although such retribution may follow as a result of some action taken by the Master or Teacher before whom the Vow was taken, that action was taken at the demand of the Soul of the Disciple. The Soul has demanded the fulfillment of that Vow, and the Master, or teacher, who is conscious of that demand endeavors to aid in its fulfillment.

I am sorry to say that letter after letter, direction upon direction, has been and still is being given publicly, purporting to come from me or from one of my brothers of the same degree of the Great White Lodge. We have neither written letters, nor given directions, to those who are responsible for circulating such letters or directions. Our bona fide Agents—Representatives, are flouted or ignored by the latter. The directions, which in fact have been given by us, if obeyed, would have saved thousands of lives in the past five years and would have furnished the fundamental planks of a sound governmental system. These directions have passed unnoted or have been secretly destroyed by the agents of the black brotherhood, while we, because of our reverence for Law and our obedience to the directions of the Maha Chohans, to whom we are subject, must possess our souls in patience until the coming of "The Great Day."


K. H.

Received, Jan. 7, 1920.

ADDENDA:

The present cyclic wave of astralism is fast rolling up and engulfing its victims by scores. Natural Law shows no favoritism and these victims of self-deception, or astral intoxication, will come from all grades of human life. The reaction—the return wave—will end in a period of suppression corresponding to that which ushered in the Inquisition and the Era of Witchcraft. The wave will sink to a depth corresponding to the heights it reaches in a decade. Karma will then collect the debts made and one more of the rounds of the present human race will then be completed.

Received, Jan. 10, 1910.

H—

THE WITNESS OF GOD.

TEMPLE TEACHINGS, OPEN SERIES, NO. CLXVIII.

Every true revelation of the great mysteries of Divinity, declare individual responsibility for the dissemination of the Light of the World. The Master Jesus made this declaration in the words, "I am sent to be a Light to lighten the world." In the sacred Stanzas of Dzyan may be found a similar declaration: "I am sent to be a torch to light the fires within your hearts." Whatever be the form in which the intent is clothed, there is no misunderstanding the nature of the intent.

Infinitely more than the Light of the Solar Orb can mean to physical man, does the Light of the Central Spiritual Sun mean to the Soul of Man, and until man has awakened to some knowledge of its reality, and of its ever-present and permeating influences, he cannot rise to any comprehension of that Divine Being who is worshiped, ignorantly or wisely, by all the races of the earth, under different names.

It must be remembered that God has never left Himself without a witness. In his worship of the Solar Orb, the most ignorant of savages, as well as far more enlightened men, have worshiped the Light of the World as it shone through that visible sun; that Light which is, in fact, the very Vesture of God.

Every Avatar that has come to earth, or that ever can come, is a radiating Center of that Light.

As physical man depends on the light of the sun, or on some secondary light which is dependent on the sun for power to visualize objective forms, so the spiritual man is dependent on the Light of the Central Spiritual Sun for power to perceive and comprehend Divinity.

The *Soul* of man *alone* can perceive that light and it is because the substance of the soul is of the nature of the Vesture of God that it is possible for it ever truly to know God, or to refuse to know Him by choosing evil. By so choosing it inhibits the action of the Light of which it is a part. To the Soul is given the power of choice. It makes a wrong choice when it chooses to act in opposition to the dictates of the radiating center of light within itself.

Whether it be termed Conscience, Perception, or Intuition, that which impels man to act in unison with the Divine Beings who guide the evolution of the races of mankind is the Light of the Spiritual Sun.

The appreciation of beauty and perfection of form in the artist, the love of harmony and melody in the musician, are effects of the action of the rays of light from the Central Spiritual Sun shining into the sense centers of man. Those sense centers are, as it were, receiving stations which catch those rays of light and translate them into terms that are comprehensible to man. But there are also stations which catch the shadows left by the passing of the light,—the effects of ignorant or selfish use of the light.

Every unselfish desire is a reflection of a similar desire in the Mind of God. If the desire is strong enough and the will to carry it out is fully aroused, man must succeed. If the unselfish aspect of a desire is changed and becomes clouded by the personality, the plan in the Mind of God is not carried out and a constrictive force is brought into action which binds, closes up and contracts the lines of the form which has been reflected by the Spiritual Light, and the form thus created will not conform to the pattern form in the Mind of God. When Intuition has opened the avenue of perception in the mind of man, the Light of the Spiritual Sun will reflect an image of the truth through that avenue to a brain center whenever a call is made upon it.

H—

NIRVANA.

What mind can picture the conditionless state in which the soul of man exists when it has won the last of the countless prizes it has striven for through the aeons of time that have elapsed since it came forth from the absolute? Though no man's mind could perfectly picture that divine state of Nirvana, yet there is one experience the soul may pass through which may analogically give some faint idea.

Very frequently we come upon the expression, "the great Renunciation." In some instances there is an effort made to interpret the words. In their last analysis they are supposed to indicate the sacrifice made by the Christos—the Son of God, to redeem humanity from sin.

While this definition seems acceptable to many people, from another point of view, I believe the words conveyed a much deeper ideal to the minds of those who first gave expression to them,—the Masters of a far earlier Manvantara than they do to the majority of mankind at the present time.

In an effort to cast aside the old crude idea of a personal God

with its limitations, it may well be that we are in danger of casting aside something that is infinitely greater than some of our present ideals of God.

We use the words "the Absolute," and "the Infinite" very glibly, but when we come to define the words, and interpret the vague ideal expressed by the same we find ourselves at a loss.

Over and over again we hear the words, "God is Love," and the word Love, if rightly interpreted, may convey a more perfect idea of the nature of the Absolute than any other word that we are familiar with.

We know that Love is the highest, holiest, most unselfish attribute of human nature, and if God—the Infinite—the all-inclusive is Love itself, and Love is expressed in sacrifice in giving up its love, its essence, to the primordial universe, this must be a continuous sacrifice. Let us look for a moment at the nature and attributes of Love as they are expressed by man. Aside from the commonly accepted attributes, unselfishness and sacrifice, we find another which is in contradistinction to these. We find an intense desire, an unutterable longing for reciprocation. If we truly love another person the reciprocated love of that person is the dearest thing in the world to us.

No sacrifice would be too great, no effort too wearisome that would enable us to gain the love we crave if it be withheld. We do not want that love for the purpose of exploiting it, if our love is pure; we only want to be able to serve its object more perfectly. Our hearts sicken in longing if deprived of it, and if it be given us we ask nothing more of life,—everything that follows is merely incidental and comes as a matter of course.

If our love is sincere we would die a thousand deaths before we would wilfully bring sorrow, regret, disgrace, or suffering upon the beloved one. No greater test of true love can be given than this.

This being true, and surely no one who knows whereof they speak can deny it, how absurd it is for us poor human atoms, mere ebullitions of God's Love that we are, to deny the possession of those attributes of Love, which are its strongest manifestations, to our ideal of the Godhead, and make of that God a cold abstraction.

One cannot conceive of God as an abstraction, or as a Being animated by cyclic energy, possessing power of selection, even of abstract justice, but still as of a being deficient in and power-

less to express the energy or substance of which it was formed; at least this is truly beyond my power of imagination. I think all human beings have at some time in their lives felt an indescribable, unutterable, intense longing for something which they could not name, something which saddened them beyond words, and created an unappeasable heart hunger, while at the same time they were ignorant of the cause or the source of the feeling, and were utterly incapable of satisfying that hunger.

I believe that this longing in the soul of man is the return wave of a longing of the same nature which comes straight from the Heart of God,—the Father-Mother of the human race—and is in fact a demand that is being made by God upon the soul of the creature that that God has loved into life, the creature for whom the great renunciation, the great sacrifice of His own essence has been made.

It is a commonly accepted theory that the Saviors of all time have made the great renunciation of physical existence, for the benefit of the human race, but I believe they have only made in a far lesser degree the same sacrifice which God, the Infinite, had made in its fullness long, long before, and that such Saviors-Masters are only the first fruits, the first to give recognition and response to the call made upon them by God, as it is made upon us all.

If what I am so feebly trying to express of the attributes of Love, the inevitable effects of Love, as it is exemplified in the unselfish, sacrificing human heart, is fully understood, surely some little idea of what I believe to be the most important truth in the Universe must come to us, and so help us to recognize the nature of the ache in our own hearts at times, and incite us to give back to God that which is His own. In this belief it is easy to see what Mastery is, easy to understand what the Master's insistent cry for more Love really means, for Mastery is first of all the power to love more, and therefore to wield the forces which Love has created; the power to separate Love from the selfish, lustful, cruel, death-dealing forces we all too often confuse with real Love, and which overcome the latter, and are in truth the attributes of the forces of Evil; and when separated to use it to kill out or change these demoniacal forces into forces of goodness and helpfulness.

We cannot send back a return wave of the Love that has knocked at our hearts in those hours which I have mentioned, without making a lasting connection with Its Source, and then it

depends upon our power to distinguish the knock from others when it comes at all times and to answer quickly, as to how soon the connection will be made for all time, that connection which means Mastery for man. In taking away our reverence for the name and attributes of whatever ideal of the Godhead or the Absolute we may have, when there is literally nothing in the universe that can supply the same great need in the human soul, any man or woman is taking a fearful responsibility.

We must not forget that in the doing of anything of like nature one is not as he may suppose, merely changing some wrong concept, or correcting some mistake, he is robbing that soul of a vital necessity for continued life. It is not error alone that he is striking at, it is the very essence of life, *i. e.*, Love and Reverence for and obedience to Law.

The state termed Nirvana can only be the individual consciousness—the state of the soul which has finally come into a realization of its unity with God—the state of such perfect Love for and unity with the beloved, the perfect sacrifice and recognition of the sacrifice which two perfected souls may experience, but which can never be reached by any other means. For the perfect sacrifice of all things mutable, and the absolute control of all personal conditions are essential.

If the mind is clouded by the mists of selfishness, the Door of Nirvana is closed—and the Door to Nirvana opens into the Heart of God.

G. IN C.

INFLUENZA OR FLUMONIA.

The recurrence of the influenza epidemic or pandemic this year seems of decreased virulence as was expected, yet it has withal claimed an appalling number of victims.

“Flumonia” was a name applied to this disease by a Chicago Health Officer and is an appropriate name because the typical disease begins as an onset of influenza complicated at once by pneumonia. Any general cold may be designated as an influenza, but with this epidemic a pneumonia sets in simultaneously with the influenza attack.

From an inner standpoint, this great devastating pandemic is seen as a result of the Great War. Racial hatreds and passions poisoned the inner psychic atmosphere of humanity, who are One in spite of all appearances to the contrary. This poisonous

stream of noxious magnetism polluted the inner astral vital life of humanity and there was a natural *repercussion* of this on the outer plane against the vital or pranic body of the race. This repercussion against the vital body lowered the resistance of cells and tissues and vital fluid of people generally; the secretions of some of the ductless glands were inhibited or thrown out of balance also by racial fear and worry, thus deranging many important physiological functions that are dependent on the co-ordinated actions of these glands and their normal secretions. The internal secretions of these glands have much to do with the preservation and health of the physical body. They have been aptly compared to the ignition system of a gas engine furnishing to the blood stream some mysterious electric spark or fire that energize all physiological functions.

Corresponding to the poisonous pathological state of the psychic atmosphere, there has no doubt occurred also some change in our outer atmosphere, and this would no doubt be indicated by lessening of the *natural* volume of *ozone* in the atmosphere of the earth.

Ozone is the natural purifying element of the earth atmosphere and is generated by nature as result of interactions taking place between the sun and the earth, water, foliage, etc., by electrical action. Ozone is also nature's great germicide. Ozone can be generated artificially in great volume with comparative ease and cheapness and if this gas could be generated in sufficient volume and piped all over town discharging freely at certain points and in large public buildings, it would no doubt instantly abate the influenza menace. Or, perhaps, the drinking water of a town could be impregnated with Ozone and so distributed to the population of cities. These are pertinent and not impractical suggestions.

If you think the "flu" has got you, go to bed at once and keep warm. Take hot drinks like lemonade in plenty night and day. Twice a day take fifteen drops of spirits of camphor in a cup of boiling hot water and sip it all. If you do not get prompt relief, call your physician. Above all, do not worry or be afraid. Nine times out of ten the "flu" turns out to be only a common cold.

MEDICUS.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halesyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halesyon, Calif.

EDITORIAL MIRROR.

"Beware the danger of the lower Iddis."



The lower iddis are the psychic elemental powers of the lower planes, the astral denizens, the spooks and shells of the discarnated—the "spirits" of the mediums, and deceivers of phenomena seekers who frequent the seance room or who waste their time over the ouija board.



They do more than waste their time, for they open up the sensitive doors of their auras to astral influences that are as insidious as they are demoralizing. The deliberate invoking of these psychic entities of the lower realms sets up a *negative state of consciousness that becomes habitual*.



The fundamental danger of this negative state of consciousness is that the positive hold on the higher *consciousness is loosened or lost*, and with that loss goes the hold on the great realities of being which are behind the phenomenal world. In other words, the *real*—the principles of truth and philosophy are sacrificed for a detail of the intellect, sentiment or the senses—all belonging to the sphere of the merely personal.



There is no denying the wave of psychism that is sweeping over the racial mind. It is one of the results of shaking up of the world. It is as bad, however, as though it were a wave of materialism as it is a manifestation of the absurd extremes that humanity goes to when the ship of common sense has lost its moorings.

In these days of psychic unrest, it is well for all students to hark back to the warnings of Blavatsky on psychic phenomena. That great Teacher repeatedly pointed out the dangers of indulgence in psychic practices or of opening the mind and aura to such through a desire for phenomenal sensations. It is the reverse of real occult progress. We can still hear her inveighing against the "——— idiotic psychic flapdoodles."



To avoid getting entrapped, the "bull's eye of common sense must be brought to bear on all psychic manifestations, dreams, visions, etc., in yourself or in others. Impersonal discrimination must be used. When desire, conscious or subconscious, is strong enough, we can see, hear or feel, *whatever we desire* and it can be made objective to the inner senses. When the psychic senses unfold, we are in a foreign country and the way of safety is to *detach* the personality from the things seen or heard and analyze all phenomena as a scientist would a new variety of wild flower, or an entomologist, a new species of bug. The flower and bug may be interesting and have its place in the economy of nature, but that place does not necessarily mean on the lapel of your coat, or around your neck! There are poisonous flowers and noxious bugs, and in the psychic realms as on the physical, things are not always what they seem.



Charles Dickens claimed that fiction characters he created were so real in his consciousness that he could see them and they actually talked and acted their parts and he had only to write down in many instances what they said, always acting true to their parts. Here we have an example of the creation of astral entities by the imagination and will and their visualization to the inner senses.



We once knew an estimable lady who claimed that Moses, and other Biblical characters, and even higher spiritual beings became visible and discoursed to her while she enjoyed the relaxing luxury of her bathtub!

While it is no doubt true that cleanliness is next to godliness, yet we opine that the discriminating reader will agree that it would not be so much of a psychic feat to visualize Biblical scenery and characters while enwrapped comfortably in the aqueous elemental folds of a warm bath—especially if one had a strong ardent desire to see such scenery or characters, combined with some imagination and a plastic psychic nature to impress such form-desires upon.



All psychic manifestations have to do with *astral sensation*, and involve the personal forces. The next higher step is true spiritual vision that has its urge from the Higher Mind, not the Lower. But above this spiritual vision which *points outward* there is an invisioning of truth mounting in or up to the very citadel of the higher Universal Ego where Truth is perceived *per se* devoid of form and sensation and *verifying its authority in itself*. Here the lower mind for the time being is lost in, merged, identified with the Higher Self where form limitation does not exist. Here is the shining Ocean of Universal Truth, and no astral or psychic visioning can compare with the exquisitry of the radiant consciousness of this plane—the shoreless Sea of Truth.



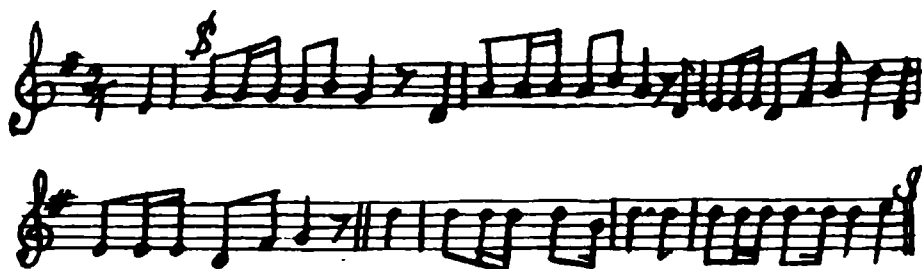
If you must contact the astral or psychic planes of experience, learn their meaning as quickly as possible and pass to this higher plane of the Real. This is helped on by sticking to the philosophy of the Temple and the Secret Doctrine, transmuting personality and desire for the phenomenal, and by dedicating all your acts to the Supreme Self and working incessantly and unselfishly for humanity as your opportunity may permit.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 169

HYMN OF PRAISE TO COCOANA, GOLDEN FLOWER.



The music above is a Hymn of Praise to Cocoana, Golden Flower, Queen of the Carib Islands.

It was written early in the year 1500, at the time the Spaniards first came to America.

Cocoana, Golden Flower, was ruling at that time. She was a beautiful, intelligent woman, beloved by her people.

She saw it was useless to try and combat the Spaniards. She recognized them as superior to her people in military power.

She never tried to arouse enmity against them, knowing it would be more than her people could control and they would suffer more from the Spaniards by attacking them than by accepting their rule.

However, she was not able to escape the suspicion of the enemy and was charged with starting rebellion against Spanish rule. She was entirely innocent, but the Spaniards would not listen to her defense and she was executed by them.

This was the method the Spaniards used in most every instance. It was cruel, unjust and wicked in every respect, but the Great Law of God takes care of these things. Today the Spanish rule is weak and without much influence, showing that wrong living destroys itself if given time and right lives on in spite of all efforts on the part of selfish man to destroy it.

The Hymn of Praise to Cocoana, Golden Flower, is just as strong today, yes stronger, than when it was sung to her by the Indians four hundred years ago, for her soul is stronger, purer, greater because of her beauty, bravery and dignity in death as well as in life. The Golden Flower of her life is still

in bloom in the hearts of her people and in the lives of all who are striving to do the right.

The music is genuine Indian music. The repetition is characteristic of all Indian music and is a means of impressing the thought on the minds of those who listen. Let us sing the Hymn of Praise ourselves and sing it to the beautiful Golden Flower of love and truth that never dies, but lives on forever.

NOTE: The Hymn and facts of the story were found in the "History of the Aboriginal Tribes of American Indians" by Schoolcraft. It is a large book published in 1840 under the direction of the United States Government, who appointed Schoolcraft to make research and report on the Indians. So all that is given above is a true story, and whatever is true is worth knowing and gives added strength to our lives if we use the knowledge for some good purpose. In this instance let us sing the Chant to the Golden Flower of our own souls and to the beauty of all life wherever it be found.

A TEMPLE CALL.

Is there an unattached member, man preferred, who is able and willing to answer the Master's call for help to make the headquarters more efficient in order that his instructions may be continued without such excessive strain on the Guardian in Chief as now obtains? It would require one able to be generally useful about a house even to the preparing of food and desirous of making a permanent home with a few congenial comrades. Every opportunity for inner study on Occult lines would be assured to one who can answer this direct call of the Master to his disciples.

Address THE GUARDIAN IN CHIEF.

TEMPLE ACTIVITIES AND NOTICES.

This issue of THE TEMPLE ARTISAN is a double number standing for both the January and February issues and contains about twice the amount of matter running in a single issue. This maneuver is made necessary in order to catch up with dates. The March number will probably be printed and sent out in that month.

* * * *

Mrs. Julia Welton of Stamford, Conn., is at the Centre and

expects to spend the balance of the winter and a part of the spring months here. On the first of March Mrs. Welton will go to the Temple headquarters Cottage and function there as temporary member of the staff at that point. The Centre is much gratified to know Sister Welton personally as she has been a devoted worker in the east for years past in extending Temple influences. At the regular Sunday meeting on February 22 Sister Welton gave an interesting talk and exposition on Prison Reform in connection with the Pathfinder Society, an association devoted to reforming prisons as well as prisoners.

* * * *

Another well beloved sister, Mrs. Florence Callender, is also with the Centre for a two weeks' visit. Mrs. Callender lives in Pasadena, but her spirit is very much at Halcyon. Mrs. Callender over a year ago gave the Centre an Addressograph which has lightened the labors of addressing the ARTISAN and other lists enormously, doing in an hour work that required many days. So by proxy Sister Callender, through the wonderful machine, the Addressograph, is on the staff of Temple workers, though she may live at Pasadena.

* * * *

Professor Knight of Los Angeles visited the Centre during February. Members enjoyed contacting this new member and his general versatility very much.

* * * *

The new edition of "Occultism for Beginners" is now off the Halcyon Print Shop Press, printed in folio style, with title on back edge. Orders can now be filled for the paper bound copy, the price for which, on account of increased cost of material and printing, has been advanced from 25 to 35 cents per copy. The cloth bound copies will soon be available and price announced in next issue.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kabalistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

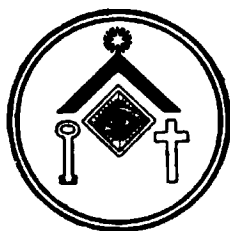
The Temple Artisan

Vol. XX.

MARCH, 1920

No. 10

Behold, I give



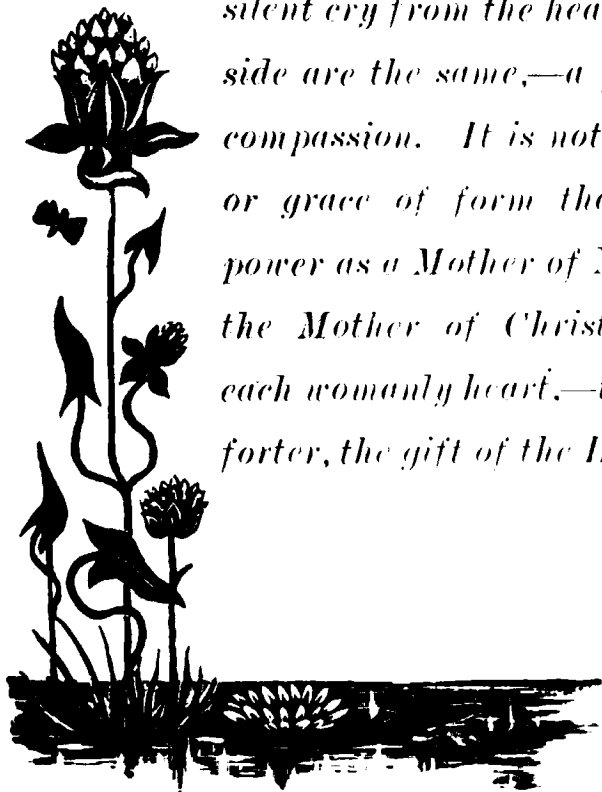
unto thee a key.

YE MOTHERS OF MEN.

Ye Mothers of Men, know ye not ye have birthed a child with your marriage vow?

The cry of the infant who lies on thy breast and the silent cry from the heart of the man at thy side are the same,—a plea for thy gift of compassion. It is not thy beauty of face or grace of form that hath given thee power as a Mother of Men, but the love of the Mother of Christ, which throbs in each womanly heart,—the love of the Comforter, the gift of the Holy Spirit of Love.

H—



FROM THE MOUNTAIN TOP.

THY DESTINY.

The storm broke, and the waves of the Ocean of Life beat upon a naked Soul cowering on the shore. The Soul shrank in abject terror, as the Storm-King, riding those waves, drew nigh to him. In piteous tones he cried, "Unjust, tyrannical, merciless art thou! What am I that thou shouldst use thy power to beat me into nothingness, I who have no strength to hurl back upon thee the terrors of the storm which thou hast freed to satisfy thy wrath against mankind?"

"Thou speakest falsely," quoth the Storm-King. "Thou hast blinded thine eyes to my beauty and thine ears to the music of my voice in thy terror of my power. Thou hast not called upon the God within thee to show thee my mission,—the God whose commands I, too, must obey. Thou art immortal. I am but the creature of a day. Raise thy head, stand upright, and meet me face to face: and thou wilt find that thou art greater far than I or any demon of the underworld. Only upon thy flesh is power given unto me. Thou art a Soul, a fragment of Divinity, and thou hast power to slay me with a word, if so it be God wills. Thou art the ruler of thine own destiny, not I."

February 13, 1920.



THE SIXTH RACE.

TEMPLE TEACHINGS, OPEN SERIES, No. CLXVI.

Frequent references to the humanity of the sixth race occur in the Theosophical literature of the present day, and in some instances the writers fail to state whether reference is made to the sixth root race or the sixth sub-race of the present fifth root race.

There is such a vast difference in terms of time and in the nature and qualities of the humanity of each great age that it is thought best to give a short *resumé* of the teachings of the ancients as given by the Masters of Wisdom.

According to those teachings (See Secret Doctrine) there are seven root races of manifested life during each manvantara—a great age—a period of 432,000,000 solar years. There are seven sub-races in each root race and innumerable lesser tribal and family races in each sub-race, as there are seven great ages and seven grand divisions of each great age, and innumerable lesser cycles of that time, within a single manvantara.

It is believed by some students of eastern teachers that there are sixth race people living now upon the earth. The Master Hilarion has stated that the progenitors of the sixth race are being born at the present time, but he was referring to the progenitors of the sixth sub-race of the fifth root race, not to the sixth root race, and there is a wide difference between a progenitor of a race and a fully developed racial being when changes in organic structure must take place. When one considers the vast periods of time which must pass during the life of even a sub-race and the pralaya which follows, to say nothing of the periods which elapse during the life of a root race, it is unthinkable that a fully developed sixth race individual could exist on the earth at the present time and as the earth is now constituted.

The Masters have said that both Europe and America will have disappeared from the surface of the earth before the humanity of the first sub-race of the sixth root race will have been born. A new continent, or rather a renewed continent will emerge from the ocean's depths,—a new Garden of Eden for the home of the new race, as has been the case before the birth of each preceding root race.

The present human race possesses but five active sense organs. The sixth sub-race will possess six fully developed sense organs, and the seventh sub-race will possess a synthetic sense organ which will combine the qualities of the six sense organs together with the qualities of the seventh. The present atrophied pineal gland will be more active in the sixth sub-race and will be the organ through which the Kundalini force will function.

There are noticeable changes taking place in many of the children of the present time. It is the belief of many who have noted these changes that they are indications of the development of the sixth sense organ, but I am doubtful of this, as there seems to be no physiological evidence of renewed activity in the sixth organ of sense, the pineal gland. Such changes as are occurring in the children and in some older people appear to be extensions of the present powers of sight and hearing, as they are more of the nature of clairvoyance and clairaudience, which are qualities developing in the humanity of the last races of the fifth sub-race and will be at the command of all people in the sixth sub-race. The regained activity of the pineal gland—the rudiments of the third eye—and use of the Kundalini force will open the way for the development of the Kriyashakti force, a psycho-physiological force or sense which is of tremendous psycho-mental power over matter of lower vibratory rates. This means power over all forms of material life, human,

animal and vegetable, on the physical plane, as well as over the action of the psychic senses.

It is impossible for the imagination of man as he is constituted at present to form an idea of the form and nature of a fully developed seventh race human body. The Kriyashakti force will function in the seventh race by means of the Spiritual Will. This high creative power functions primarily through an androgyne,—a being in whom the masculine and feminine principles are combined. The seventh race will be a race of such androgenes according to our teachings.

Profane science has discovered that the pituitary bodies control the growth of the physical body. As these glands are now largely atrophied, it is reasonable to believe that when perfectly active in an earlier race their action controlled the growth of the giants whose skeletons have been discovered in different sections of the earth. These giants are referred to in Biblical history as forming one of the early races. The Secret Doctrine also refers to this race of giants of an early age.

This seems to indicate that the seventh race will also be a race of giants, as has been predicted. History will repeat itself again, if this proves true. Medical science has proven that a deficiency of the substance of the pituitary body—one of the ductless glands in close proximity to the pineal gland—is responsible for the dwarfing of the body in numerous instances, and its action would seem to have been responsible for the short stature of even certain races at present.

According to occult science it is said that the teachings relating to the seven root races and forty-nine sub-races which come into manifestation during a manvantara apply only to life on the earth. Life on other planets may manifest under entirely different laws.

G. IN C.

CHILDREN'S DEPARTMENT

Temple Builders—No. 170

GLAD EASTER IS HERE.

Glad Easter is here, is here. What does it mean to you, children dear?

It means bright sunshine. It means spring flowers, bluebirds and green things and happy play hours.

Glad Easter is here, is here. What does it mean to you, children dear?

It means new life, new joy, strength and growth. New beauties in nature, new love-light in folk.

Glad Easter is here, glad Easter is here, glad Easter, glad Easter is here, here, here!

Well, what does it mean to you, children dear?

It means great fun, egg hunting and sport; singing of songs and going to church; and it means chocolate bunnies and candies, too, and all that is happy for us and for you.

Easter, dear children, glad Easter is here. What does it mean to you? think well and clear. What does it mean in your thought life so near?

Our thoughts are our playmates, our nearest of friends, companions and helpers, or most hostile of enemies blocking our ends. They can help us do all things or destroy as they will. How are they at Easter? Think well and clear.

Are they clean, bright and helpful, unselfish and true; kind, joyful and glad with good cheer shining through?

Yes, then you know Easter, the real Easter of life. Easter means to come out of the darkness of strife, the gloom and the coldness of selfishness.

Thoughts of self make us cowardly, unhappy and cross. It takes the heart-shine of spirit to bring peace, bravery and truth.

Heart-shine and Easter are both the same. They both bring light, kindness, happiness, hope; joy, helpfulness, mastery, strength, beauty and love.

Easter, glad Easter, glad Easter is here. What does it mean to you, children dear?

SPRING SONG.

Make spring come and the soft green grass,
Spring and the birds in song.
Make spring come in the song of youth,
Spring in the hearts of man.
Harp for the building, come to our calling,
Harp for the growing, come to our brooding,
Harp for the living, come to our loving.

—From the "Harp of Life" by John O. Varian.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halesyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halesyon, Calif.

EDITORIAL MIRROR.

"I am the Resurrection and the Life."



Who or what is the "I AM" that is also the "Resurrection" as well as the "Life?"

It is fit at the Easter time we should inquire into this fact or process, whatever it may be.



We see Life being generated around us everywhere. Myriad lives within us and myriad without—external to our consciousness. Human lives and animal lives generating countless numbers of their kind in every part of the earth. Plant and insect lives exceed the animal and human, and the generation of bacterial life exceeds all other orders of life.



Life everywhere within and without us, *encapsuled in form*. And then—the form decays and "dies" and what of the life and the consciousness that was therein contained?



In the autumn the leafy personalities of the tree wither, die and fall to the ground; the sap life goes to the root of the tree and after a season it is resurrected, mounts upward, entering into every twig and branch, and myriad personalities—leaves—appear, all to help on the further evolution and functions of this tree entity.



Is the above the analogue of the "I AM" who is the "Resurrection" and the "Life?" Are we all "leaves" on the Eternal Tree of Life which is God—the very Root of our being? And what of the Resurrection power? If God is Life *generated* then He is also life Resurrected or Regenerated.

In Nature, it is the Sun Force that generates, causes the seeds to germinate and life to appear. In the human the analogue of the Sun Force is Love. If it is the Sun Force that brings about resurrection—regeneration—of life in the spring, then it follows that LOVE must *be* the regenerating force in the human.



And this Sun Force and this Love Force IS THE CHRIST—the I AM referred to. It is the Redeemer and Regenerator. It is the spark of life in every atom and is liberated by molecular dissolution called Death, and finds its way then to a Central Place for regenerative uses—wherever Desire, Aspiration and Will are found *perfectly served* in the Holy Creative Breath that alone can build the immortal, incorruptible body of the Higher Ego.



When by repeated deaths of body cells, the atomic life sparks have assembled in the Sun Centre of the body, the atoms combine—group into form—by laws of attraction, cohesion and affinity, and thereby become immortalized. Death now has “lost its sting” for there is no longer death for such an one; mortality has put on immortality. *And this redeeming force is in every one*, also in the trees, the rocks and the flowers. IT IS THE CHRIST.



The body of the man Jesus attained to this great height by becoming identified with this redeeming regenerating principle, the Christ.

Jesus said unto Martha, “I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. . . . And whosoever LIVETH and believeth in me *shall never die.*”



Note that belief will only bring the dead back to life, but does not abolish death. Death, however, is abolished for those who *liveth in the Christ*, that is, for those who actually realize this regenerating power in themselves, and whose life is one with that great inner central Law of Regeneration—the Law of Light and Love that without pause on all planes incessantly generates and regenerates all forms of life.

W. H. D.

THE ANGEL UNAWARES.

I made a chamber ready for my guest—
 My hoped-for guest— Who ne'er had been before :
 To tempt her in I lavished all my best,
 Then waited for her footfall at the door.

Long she delayed. At last with wandering spent,
 One knocked for shelter, poor and mean her dress ;
 Could this be she? I asked her name— "CONTENT".
 But I had hoped, and looked for Happiness.

I had no room, I said, and turned away,
 But caught a glance from soft, beseeching eyes ;
 Relented, let her in, and bade her stay.
 Tonight there came a wonderful surprise.

I sat beside her—in the dusk, and so
 No change I saw, if change there were to see—
 But when the moon arose I looked, and lo !
 'Twas Happiness who sat and smiled at me.

—From *The Kosmon Era*.

 TEMPLE ACTIVITIES AND NOTICES.

On March 11th a Council of the "Pathfinders" was organized at Haleyon and a board of officers elected to help carry on its humanitarian work. The officers elected are as follows: Edgar Conrow, President; Miss Lydia Gray, Secretary; Clarence Dennis, Treasurer; Louise Awerdick, Executive Secretary. While the object of the Pathfinders is generally humanitarian, its special work at present is connected with those units of the human race confined within prison walls. One of the modes of helping is by means of organized correspondence. Temple members who may be interested in helping along this worthy line of uplifting work may be given opportunity if any such will so indicate by writing to the Executive Secretary, Mrs. Louise Awerdick. The Council at Haleyon has been formed as a result of the visit of our good sister, Mrs. Welton, who has been interested in this line of work for some years and has accomplished much good for others therein.

* * * *

A hearty welcome was extended to our Sister Isabelle Tarbox who came from Columbus, Ohio, to assist the Guardian in Chief at

headquarters, at a great sacrifice to her and her family. Mr. Tarbox is hoping to bring their family to Halcyon in the near future, although unable to remain himself until later.

* * * *

The New Edition of "Occultism for Beginners" is now available in paper bound copies. Cloth bound ones will soon be on hand also. Owing to the increased cost of material and printing, it has been necessary to advance the price of the book somewhat. The paper bound copies will sell hereafter for 35 cents a copy and the cloth bound for 75 cents.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form; in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

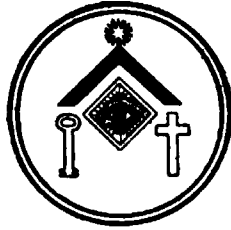
The Temple Artisan

Vol. XX.

APRIL-MAY, 1920

No. 11-12

Behold, I give



unto thee a key.

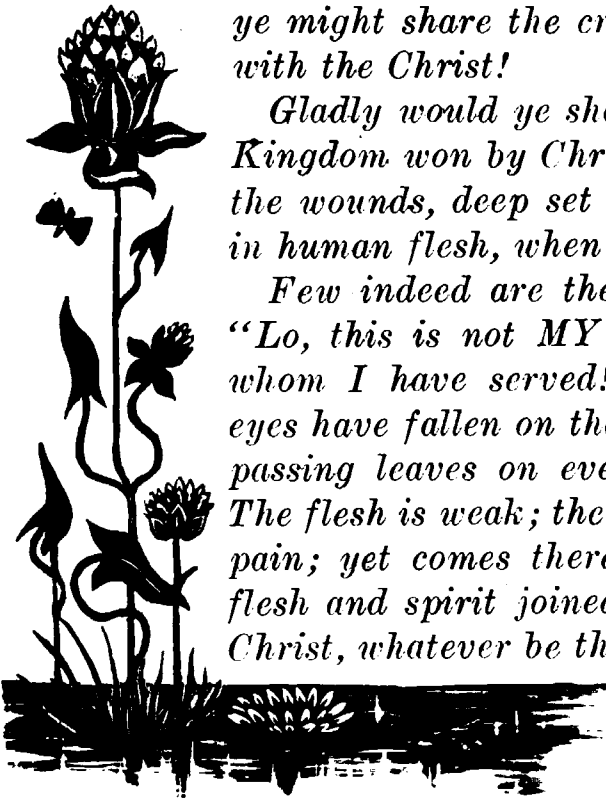
PASSING WITH THE CHRIST.

*Hath ever come a Christ to earth who did not meet
and pass the Guardian of the Locks?*

*Ye cannot say me, Nay! Yet, even as ye fain would
speak, ye turn away and flee in terror of the stream
o'er which that Guardian of the threshold reigns e'er
either foot hath touched its brink, though
ye have begged again and yet again that
ye might share the cruel pain of passing
with the Christ!*

*Gladly would ye share the glory of the
Kingdom won by Christ if ye might pass
the wounds, deep set by nails and sword
in human flesh, when came the final test.*

*Few indeed are they who do not cry:
"Lo, this is not MY Christ, the Christ
whom I have served!" when first their
eyes have fallen on the wounds the act of
passing leaves on every Christly Form.
The flesh is weak; the spirit unattuned to
pain; yet comes there soon a day when
flesh and spirit joined will not deny the
Christ, whatever be the guise He wears.*



THE AVATAR.

The great test of the degree of development a human soul has reached in this Messianic Cycle will be whether it is a matter of vital importance as to what form,—or even whether there be any visible form,—the coming Avatar of the human race will choose in which to perform his mission to man.

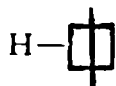
Unless a man has evolved to the degree where it will have been possible for him to recognize interiorly the presence of the Christ when contact is made within the Auric Sphere of the earth, he might be as easily deceived as many men are now deceived by the claims of those who declare themselves to be Avatars of the present Age. And if the soul of a man is evolved to the degree referred to, it will be a matter of indifference to him personally as to whether that Avatar will appear in a physical body or not, for he will know, beyond any shadow of a doubt, that the long sought is at hand when He comes, as surely as one would be conscious of an electric shock, even if there were no dynamo or battery in sight, when one received that shock.

In the process of development, one would have created within himself, a psychic center of action within which a response would be aroused by the mental stimuli of another who was attuned to the same key.

Perfect devotion to, and inter-communication with, the Christos, would attune the consciousness to the key-note of the Christos, and every Avatar of the Christ strikes the same key, to use a homely illustration.

If you are a sensitive, the presence of a beloved one in your immediate vicinity is known to you at once. You have no need to argue the question with yourself, or to turn about to face the physical form of that loved one. Then how much greater would be the magnetic attraction of the vehicle of the Christos to whom your soul was drawn.

There is always a measure of doubt, or unbelief, if man must see with his outer eyes before he can recognize the Truth.



FROM THE MOUNTAIN TOP.

THE WORLD'S TRAVAIL.


The soul of the world is in sore travail, and not one human being of its myriads of inhabitants will escape the effects of that travail.

The spiritual forces of love and hate are arrayed against each other, and the battle is on for supremacy. Like unto a pack of hunger maddened wolves the masses are lining up against those whom they believe to be the classes. Ignorance of the primal causes of their distress, a sense of injustice and of betrayal at the hands of those they have trusted, is leading many of the frenzied poor to even bite the hand of those who would feed them. They cannot now tell friend from foe, they have been deceived so often.

On the other hand the ignorance of the wealthy on other lines in many cases has led to their ignoring the signs of the coming of the inevitable reaction of the forces they have been setting free. The experiences of past ages have been forgotten, and they have blinded their eyes too long to the signs and portents of the present era.

If I could but make my voice heard to the four corners of the world I would cry out to every human soul, "Oh, son of man, pity the brother who stands at thy side, for he is thy brother, even if he be the one who would slay thee; he knows not what he would do. He is caught in the snare set by the demons of hate, even as thou hast been caught. He is but a tool in the hands of the opponents of universal Love, even as thou hast been. If but he and thou could imagine the agony of remorse which will sweep over both as the scales fall from your eyes on the other side of the life stream, when full recognition of brotherhood dawns upon the consciousness of each one, then would you understand the uses to which both have been put by the Brothers of the Shadow. What does it require but the sowing of the seed of Hate in the hearts of the people of a divided world, to turn men from *faith* in and *love* for God into *distrust* of God and *love* of evil?

There is an Angel in the heart of every human being. Ah! children of mine, listen to the voice of that Angel as it bids you to show compassion toward your brother man whatever be his offenses against thee. Only by so doing wilt thou be able to meet his agonized eyes when death hath brought you both to a common level. His offenses against thee will seem so small in comparison with thine offenses against him, as thou viewest them from the heights of life. And remember, the brother thou hast sinned most deeply against, will be the first to meet thy quickened eyes when thy footsteps fall on the nether shore. The days of retribution are falling fast. Make clean your own hearts and there will be naught for you to fear.

H—

THE WAVE OF PSYCHISM.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXVI.

My Children:

If you were able to perceive the deep sympathy felt by the Masters of Wisdom, and their understanding of the power of the great temptation facing you in common with other soul hungry people, as the present wave of psychism approaches its height, you could better appreciate their efforts to stem that wave and save you from the dire effects of yielding to the thrall of investigation by mediumistic methods whose devotees are utterly powerless to protect the investigator from the effects of the action of the lower elementals and astral shells of the human souls who have passed into Devachan, leaving only the lower qualities to animate the shells left on the lower astral plane. These elementary forms of life gather around the sphere of investigators into psychic phenomena and feed on the magnetic emanations drawn from them.

It is sad beyond power of expression to see men and women of scientific culture and renown deceived by mediumistic methods even when those methods are studied by conscientious investigators, yet who are deceived by such dangerous tools as the Ouija board and other like implements.

Communications so received are the result of sub-conscious control of the mind and hands of the operator when no deceit is used. The sub-conscious mind has access to the memory leaves of the soul, the mental images or expressions of every object and form of life the individual ego has contacted in all its incarnations in form. These memories are fixed in the auric sphere of the individuality and may be reproduced in any incarnation if the right conditions are made and may supply the data for many wonderful psychic experiences.

In the case of a highly developed Mystic or Master there may be a temporary identification of his sub-conscious mind with that of another Mystic, and the memories fixed in the auric sphere of either one may be flashed into the outer consciousness of the other, but the power by means of which this phenomena is produced is a high spiritual power which could not be used for any selfish purpose without disaster to the one so using it. Such a Mystic would be incapable of degrading that power by using it to deceive some heart hungry person into believing he or she had been placed in rapport with a dear one who had crossed the border between two planes of consciousness, or by countenancing the use of any interior

power to advance the financial, social or political interests of some inquirer who might greatly misuse the knowledge so gained.

I entreat you to refuse to accept the ideas promulgated by some of the self deceived adherents of the so-called "new thought" movements relating to sex freedom and psychic development which are pernicious in their effects. I refer particularly to those features which are in fact opposed to the high principles of life and action inculcated by the Masters of Wisdom throughout this manvantara, and upon which all true civilizations have been founded.


Promiscuous sex relations and superstition have been the primary causes of the destruction of many civilized races in the past, and will be the cause of the destruction of the present one unless the race can recognize its danger and correct the present tendency in these directions before it is too late.

Spiritual development is dependent on purity of life and purpose. Monogamy is the keystone of the family, and the family is the keystone of civilization. The increase of insanity among the devotees of the Ouija board and other objective forms for obtaining communications from interior planes is deplorable, and the danger lies in the opening of the manasic centers of the brain to malefic influences active on the lower astral plane, and by the robbing of the brain centers by the aforesaid lower elementals and astral shells of the magnetic force they require for the functioning of manasic energy. This robbery is often accomplished unconsciously by the medium who depends on the magnetism of the enquirers engaged in the attempt to secure communication for themselves from the discarnate. The manasic centers of the brain are dependent on magnetism for life expression on the physical plane, and any concentrated effort of will opposed to natural evolutionary law weakens the resisting power of the physical substance, which forms the outer wall of each molecule of that substance, to the negative forces which attack them unless that wall is protected by the individual Higher Self, and it is not so protected when the center is used by the lower self in defiance of the aforesaid evolutionary law.

The opening of the psychic senses, even when accomplished by normal evolutionary process, is always attended by more or less danger to the delicate brain centers involved, but the danger is far greater when it is undertaken in an attempt to speed up the process by effort of will under the direction of another person, unless such direction is given by a Master who possesses the requisite power of protection; otherwise the devotee is taking unimaginable risks of

breaking down one or more brain centers, thereby becoming mentally unbalanced.

Knowing these facts, the person who dares to direct that process in the case of another, while unable to protect that other, is piling up some dread karma for himself as well as for his victim.

H—


THE CURSE OF THE WORLD.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXVII.

Years pass by and are lost in decades ; decades pass into centuries, and centuries into ages. Races and nations are born and pass, yet man, the result of all of nature's efforts, with all the gathered experience of the ages behind him, balks at the law which demands that he shall live for his race, his nation, his world and not for himself alone. Whenever he breaks that law he calls down its punishment upon his own head and upon the heads of his children unto the third generation and beyond. When he breaks the law of Love he breaks the one law which underlies all other laws, for upon the inviolability of that law rests the health, the sanity, the growth and development of his race.

The law of Love and the law of monogamy at their base are one and the same. The degradation of virginity, the contempt of that law, in man or woman, is a crime against Divine Love from which there is no appeal. The man made law whose servants have decreed the union of one man and one woman, though they may be in ignorance of the fact, is based on that one divine law, and no man or woman can break it without increasing the results of the curse which has fallen on the human race because of the age long violation of that law. All the worst conditions of human life are the result of the breaking of that one law. Argue as he will, examine himself as he will, curse the law as he may, that law stands as irrevocable today as the day it was made, the day of the separation of sex.

Each man, each woman is called upon to decide not whether he or she is personally getting the best out of life, not whether wife or husband is a saint or a sinner, but whether as units of the race to which they belong they will advance that race by precept and example, or whether they will add to the desolation, the crime, the devolution of that race, as a result of revolution against that law of Love. Until the human race as a whole recognize this truth a perfect race cannot be born.

H—

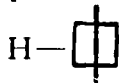
CRYSTALIZATION.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXVIII.

As the rays of a dying sun fall obliquely on each angle of all the drops of moisture suspended in the atmosphere, each one of those angles flashes out its own particular color, or rather flashes back the ray of color its angle has broken from the one white ray. So when the white ray of the spiritual sun falls athwart the angles of the crystalized qualities and characteristics in the mental and psychic bodies of man, it is broken up by those angles and can only reflect the different colors of the broken ray—the effects of the thoughts, words and actions of the man—into the auric sphere, the vehicle of the Higher Self.

Crystalization holds the key to the manifestation of spirit in matter, but the key could never be turned by a materialist for such a one could never perceive the connecting links which intuition alone can supply. Each color given out by each angle of a crystal, when a ray of light is turned upon it from the right direction, would indicate to the eyes of the occultist the exact state of matter, the first plane of its manifestation, and the next step in the scale of life of the minute lives sacrificed in the process of crystalization.

A good chemist, if examining a crystal formed of the escaping fluid of a physical body, could tell at a glance which fluid formed that crystal. He might even be able to determine from which one out of several bodies the fluid was taken, and what the process of crystalization was, from a material point of view. But of the different planes or states of matter which gave birth to those minute lives, the forms they were destined to create, their ulterior purpose, and many other features, he could tell nothing. All these secrets the occultist could impart if so minded, and could do so by observing the action of light on the different angles of the crystal, and applying his knowledge of the elemental forces which combined and molded the minute lives into different forms according to a divine plan.



POWERS IN THE ATOM.

The most generally accepted theory about the structure of the atom—which is no longer regarded as the ultimate indivisible particle of any element, as this of course could have no structure—is that it is a positively charged nucleus surrounded by a system of electrons

which are kept together by attractive forces from the nucleus. Thus it becomes a sort of infinitesimally small solar system.

In an article in the *General Electric Review* Dr. Saul Dushman draws the following conclusions from a discussion of the laws that govern the atoms of the several elements:

"Considering the relationship exhibited by the different radioactive elements, one realizes that the dream of the alchemists may not have been as fatuous as has appeared until recently. The concept of an absolutely stable atom must be discarded once for all, and its place is taken by this miniature solar system, as it were, consisting of a central nucleus and one or more rings of electrons.

"But the nucleus itself is apparently the seat of immense forces, and in spite of its exceedingly infinitesimal dimensions it contains both alpha particles and electrons. Once in awhile the nucleus of one of the atoms will spontaneously disintegrate and expel an alpha or beta particle. A new element has been born. What causes these transformations? Can they be controlled? These are questions which only the future can answer. But if we had it in our power to remove two alpha particles from the atom of bismuth or any of its isotopes, not only would the dream of the alchemists be realized, but man would be in possession of such intensely powerful sources of energy that all our coal mines, water powers and explosives would become insignificant by comparison."

ALCHEMY.

Mercury crude in a crucible heated
Presently hardeneth like silver annealed,
And in the high throne of Luna is seated,
Silver or gold as medicine hath sealed,
And thus our great secret I have revealed
Which divers have seen, and myself have wrought,
And dearly I prize it, yet give it for nought.

—Edward Keely, (1555).

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

"Out of the Darkness shineth the Light of the Glorified Triple Star into the hearts of Humanity raising the pulse of the Cosmic Heart and driving the shadows into the blackness of the Great Abyss."



These "Words of Force" have been repeated in The Temple by its members now for nearly twenty years and they are more pregnant with meaning and power than ever as the New Order of the Ages appears.



The *old order of things* is the "darkness" and with the recent precipitation of the evil karma of the world thus clarifying the mental and moral atmosphere of humanity a New Light in consciousness brilliantly appears—the light of the New Order.



And the Glorified Triple Star is the Triune Force of Deific Love seeking to ensoul humanity—to find a vehicle of expression through human hearts and lives. And the sound forms or names of the Triple Star are many and are yet all the same. The Triple Star is the three Masters for one thing—They who preside over all the *building* forces.

It is also the trinity of religion—Father, Son and Holy Spirit. It is Substance, Force and Consciousness in dynamic terms; it is the three lettered mystic syllable A—U—M—symbol of the Ineffable Word and it is many other things—yet in all things it is Love—the Triple Star of Love—Love Creative, Love Conserving and Love Regenerating. It is Brahma, Vishnu and Shiva, Creator, Preserver and Regenerator. It is the three in one Higher Self—the Creator seeking ever to ensoul his creatures with Himself.

And the *Heart* is the *Transformer* to receive and to modify this deific force to human uses and when so used the pulse of the cosmic heart is raised because man is *one with the life of all Nature*, and when all nature is raised to higher vibration, which includes human nature, the shadows (falsities) are driven into the blackness (the absorption) of the Great Negation (the Great Abyss). In the absolute purity of this blackness even the shadows disappear—cease to exist—for there can be no shadows where there is not even a flicker of light, as there can be no falsehood where there is not even a flicker of truth.



So out of the world darkness, the Light of the Glorified Triple Star is shining, and it needs to shine, for there are countless shadows to be dispelled. These shadows are in all fields of human activity and consciousness. Some are fallacies of religion or of science, or philosophy, or economics, or falsities based on custom and traditions of the past, on old precedents or hereditary tendencies in individual or race.



The great shadow of war still looms in the human horizon and this will not be dispelled until the nations of the earth are unified—federated in a common and just agreement stabilized to collectively oppose war and insist on all differences being settled by some form of international council, or court. This world federation must and will be formed. It is the *next step* planned by the Great Unifier—Spirit of Universal Harmony, Love and Wisdom.



Politics for the time being has stayed the ratification of the Peace Treaty and League of Nations Covenant by our Senate, a majority of whom happen to be Republicans. It would never do to permit the Democratic party or a Democratic president to attain such enormous prestige as would be theirs if a League of Nations came into being under their auspices, so to speak. So the Republican senators proceed to obstruct. Knowing that the people of this country want a League of Nations overwhelmingly, they dare not oppose the League covenant *as such*, but under the plea of safeguarding America, etc., etc., they camouflage their hostility under the guise of nullifying reservations. Some of these reservations denature the Covenant; others emasculate (devitalize) it, while others with deadly intent amount not only to decapitation and decardia-

tion, but decaudation as well, thus reducing the Covenant to a post-mortem imitation of a living body! Were such a treaty adopted it would neither promote peace nor good will. Its proper place would be in some obscure corner in the cellar of the White House as a souvenir of the tremendous littleness of the statesmanship and world ideals of the present senatorial majority. [The intelligent reader will excuse the absolute necessity of coining a few new words to adequately express the editorial w-ego viewpoint!]



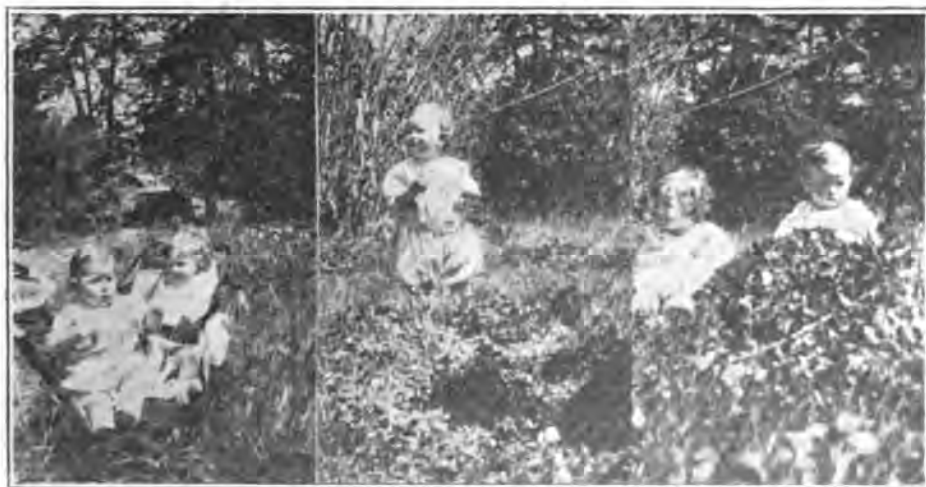
So in this country the League of Nations Covenant is temporarily held up by partisan politics, thus putting a spoke in the wheels of civilization itself—but the Light is shining out of the “darkness” and the shadows are being driven into the blackness of the Great Abyss.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 171

TEMPLE CHILDREN.



Flamore Francia Whitson Dower and David Robert Earle Weaver are enjoying Easter morning together on the Halcyon grounds, as shown in the above snap-shots. You will know which is David. He is standing alone on his own feet. Flamore, being a few months younger, prefers to sit and watch the world wonders from her go-cart throne.

The larger Builders who have learned how to run are hunting Easter packages in the bushes around about, wherever the Easter Bunny has seen fit to hide them. These packages may be very small and cost but little money, but they always hold a springtime message, and all must seek to find.

Who are the larger Builders? Are there not some too large to hunt? Indeed no! The Builders never grow too large to play. Russell, you know, is over six feet tall. We remember when he was smaller, but we were delighted to hear him sing "Invictus" at the Builders' Easter meeting. Sig, too, is not far behind, and if he works right hard at growing he may even outreach Russell. George, we know, is tall and wise and teaching in the University. Florence, too, is away at school and has her hair done up; but she always comes home for vacation, and somehow her hair falls into a braid again as when a little girl. Queer, isn't it? When we speak of Florence we think of Jean, beautiful, loyal sister-friends. We can't say all we feel. They know about it. Nan-Nan, too, is not to be forgotten, but Flamore will look out for that. Henry was scampering around, too, some one said. I wouldn't be surprised, would you?

These are all big Builders. Are there no younger ones? No, there are no younger ones, for the Builders never grow old. There are smaller ones, to be sure. Listen, and you will know. There are Arthur and Jim and Viola and Eric and Jessie and George and Dorothy and Lincoln and Patricia and Jackie and—oh, dear! there is no more room to tell of all of them, so good-bye and spring greetings to all people.

The poem and song below was written and set to music for The Temple Builders by Mrs. F. A. LaDue a few years ago:

TEMPLE BLOSSOMS.

A little blossom, a Temple blossom,
A tender, bright, and lonely blossom I.
A little sunshine, a little heartshine,
Will make me sweet and happy all the day.

CHORUS.

We're Temple blossoms, sweet Temple blossoms,
We're swinging in the glad some air all day.

We scatter fragrance and joy and beauty
On all who deign to cast their eyes our way.

A bud of promise, of faithful promise,
Of something finer, sweeter yet, I pray,
When by soul sight, in the new daylight,
I open all my leaves and petals gay.

THE IMMORTALITY OF GRASS.

Lying in the sunshine among the buttercups and dandelions of May, scarcely higher than the minute tenants of that mimic wilderness, our earliest recollections are of grass; and when the fitful fever is ended, and the foolish wrangle of the market and the forum is closed, grass heals over the scar which our descent into the bosom of the earth has made, and the carpet of the infant becomes the blanket of the dead. Grass is the forgiveness of Nature—her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Streets abandoned by traffic become grass-grown like rural lanes and are obliterated. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleaguered by the sullen hosts of winter, it withdraws into the impregnable fortress of its subterranean vitality, and emerges upon the first solicitation of spring. Sown by the winds, by the wandering birds, propagated by the subtle horticulture of the elements which are its ministers and servants, it softens the rude outline of the world. Its tenacious fibers hold the earth in its place, and prevent its soluble components from washing into the wasting sea. It invades the solitude of deserts, climbs the inaccessible slopes and forbidding pinnacles of mountains, modifies climates, and determines the history, character, and destiny of nations. Unobtrusive and patient, it has immortal vigor and aggression. Banished from the thoroughfares and the field, it abides its time to return, and when vigilance is relaxed, or the dynasty has perished, it silently resumes the throne from which it has been expelled, but which it never abdicates. It bears no blazonry of bloom to charm the senses with fragrance or splendor, but its homely hue is more enchanting than the lily or the rose. It yields no fruit in earth or air, and yet should its harvest fail for a single year, famine would depopulate the world.

SENATOR J. J. INGALLS (Reprinted).

GOLD FROM MERCURY AND LEAD.

The alchemists' dream of producing gold from base metals is not extravagant, asserted Prof. Frederick Soddy of the physical chemistry department at Oxford, England, in a recent publication. He tells how to do it:

"To get gold from mercury," he says, "expel from the atom of mercury one beta-particle, which will make thallium; then one alpha-particle, which will turn the thallium into gold. Or, to get gold from lead, expel from the atom of lead one alpha-particle, which will turn it into mercury, and proceed as before."

Investigators already are working along these lines.

TEMPLE ACTIVITIES AND NOTICES.

At last our stenographer is here! That devoted sister, Miss Emma Oviatt, has resigned her position with the U. S. Forestry Department and has become our official stenographer, typist and Assistant. With her trained help and efficiency strong Temple forces will be set in motion for the good of all.

* * * *

On March 29 Rev. Robert Whittaker of Los Gatos, Cal., delivered an interesting address before members and friends at the Headquarters Cottage.

* * * *

"THE BAY AND VALLEY NEWS" is a weekly newspaper published in the interests of the Arroyo Grande Valley and adjacent beaches. Each issue has interesting news items of Halcyon, Oceano, Pismo and Arroyo Grande. While the paper is printed at the Halcyon Print Shop it has no official connection with the Temple, being a purely private enterprise of Mr. J. C. Jenks and his friends interested in promoting the welfare of this section. The paper was first called *The Oceano News*, but has recently been changed to above title. Subscription price per year, \$2.00. Six months, \$1.00.

* * * *

Mrs. Ida J. Wilkins has returned to Halcyon after a month's sojourn among friends in the vicinity of San Francisco. Mrs. Wilkins met many Temple comrades while on this visit and held some inner meetings of initiation while in San Francisco.

Miss Edith Bennett has also returned to Halcyon after a two months' rest at Palo Alto and San Francisco with friends and Temple comrades. This devoted sister returns much improved in health and strength and resumes her efficient work with the Guardian in Chief.

* * * *

Some question has arisen as to accommodations for members expecting to attend the next Temple convention, on account of the public dining room at the Halcyon being closed. The need has been foreseen and to meet this need arrangements will be made to open the dining room at the Halcyon during the period of convention and furnish room and board to visiting members at that time as in previous years.

* * * *

Mr. W. H. Thompson, Mrs. E. Conrow, Mrs. L. Awerdick and Mr. Otto Westfelt motored to Los Angeles on business and pleasure about the first part of April, returning on the 17th.

* * * *

Mr. and Mrs. Donald Ferguson are back to Halcyon again. Mr. Ferguson has built an addition to the print shop for Mr. Thompson. The new addition is to accommodate a larger press. Mr. Ferguson will also construct a bungalow on a lot near the cottage for Mrs. Tarbox, who will soon have more of her family with her from Columbus, Ohio.

* * * *

"THE APPROACHING AVATAR," by Sarah A. Merrill Briggs of Halcyon, is a neatly printed timely booklet of twenty pages on an absorbing subject in these times of religious and economic unrest. The subject matter is in the main an interpretation of the Temple understanding on the advent of the next Avatar. The author also gives an interesting and vivid pen picture as she sees it of conditions to obtain in the White City to be in the future. The booklet is bound in white (gold illumined) paper cover. Price of booklet 20 cents per copy. May be ordered directly or through Halcyon Book Concern.

* * * *

The New Edition of "Occultism for Beginners" is now available in paper bound copies. Cloth bound ones are on hand also. Owing to the increased cost of material and printing, it has been

necessary to advance the price of the book somewhat. The paper bound copies will sell hereafter for 35 cents a copy and the cloth bound for 75 cents.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price, \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

NUMBER VIBRATION

Have a numberscope ; find your weak points in order to correct them. Readings, \$1.00.

ELIZABETH W. BOARDMAN,

57 North Main Street,

FALL RIVER, MASS.

57120 W. L. Garver



The Temple Artisan

JUNE, 1920

CONTENTS

	PAGE
Wake Up	1
From the Mountain Top	2
The Karma of the Nations	3
Editorial Mirror	5
Temple Convention Notice	6
Children's Department	7
Esoteric Astrology..... <i>Will L. Garver</i>	8
Temple Activities and Notices	10

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

P RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.

The Temple Artisan

Vol. XXI.

JUNE, 1920

No. 1

Behold, I give

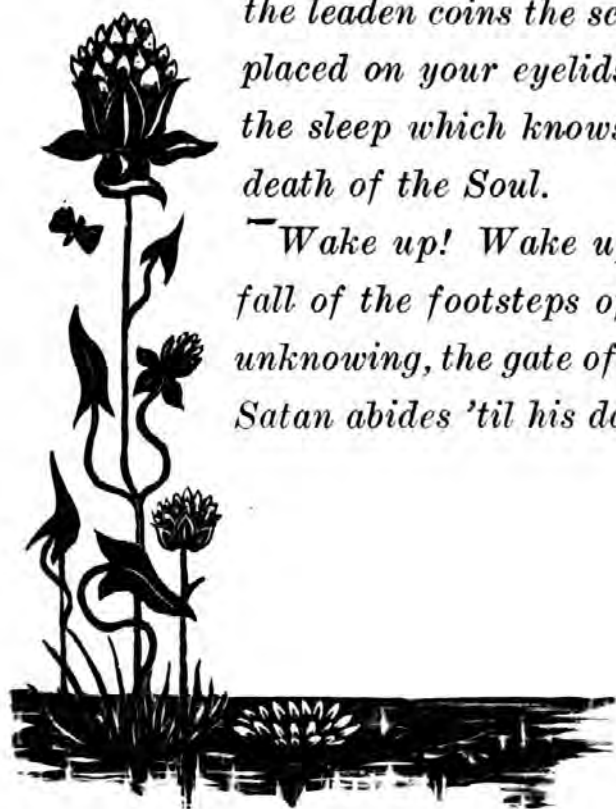


unto thee a key.

WAKE UP!

Wake up! Wake up! ye lovers of Christ whom Satan hath lulled into false security. Deeper and deeper press the leaden coils the servant of Satan hath placed on your eyelids, believing ye sleep the sleep which knows no awakening, the death of the Soul.

Wake up! Wake up! ere you miss the fall of the footsteps of Christ, and enter, unknowing, the gate of false dreams where Satan abides 'til his day is done.



FROM THE MOUNTAIN TOP.

JUDGE NOT.

Would the sentence thou hast passed upon thy fellow man for his offenses be the same if, while the demons of condemnation were clamoring for his life blood, thou should'st enter a halting place in thy mentality and question the angel on guard as to what would be the probable result to thee under like circumstance of temptation to those which led to his fall? Art thou willing that the Great Law shall try thee for thine offenses against the law of Love, by the same methods, and to the same end, that thou now dost try thy brother man for his offenses against that law?

Oh, blind and hard of heart, wilt thou never learn there is no other sin than that against the Law of Love? Whatever be the offenses of one against another they have been committed against that one law and must eventually be judged by that law, for whether the ultimate stroke be given by the hand of envy, greed, cowardice or murder; however degraded, misunderstood, cruel or inhuman the effects of the primal cause may be, that cause is grounded in Love. Love of something, some purpose, some ambition or some person, and the offense is but a question of degree and perspective. In other words, a question of the growth of the soul which has or has not enabled the soul to perceive the line of demarkation between selfish and selfless love.

Knowing these things, how can'st thou set thyself in judgment over another human being and open the flood-gates of Hell upon his head, when even now thou could'st not truly tell, even were thy life dependent upon it, whether thou would'st not commit a like act under the same circumstances, the same temptation and environment, and beset by the same raging desire.

Make thou way for leniency for thyself, O man, when the Great Law shall pass judgment upon thee, by closing thine heart and ears to the demons of condemnation when they would lead thee to judge thy fellow man.

Try as thou may'st, by argument, logic, or force, to deceive thyself, it will be to no purpose if thou wilt but face this truth fairly.

It offers no excuse for crime, it justifies no evil, yet it remains the Truth, for Love alone is King and Ruler over all. Hate itself is but the antithesis of Love, and Love sits upon the throne of the human heart and will not be uncrowned whate'er its mandates, whate'er its denials, whate'er its effects. The Law which upholds,

justifies, and which is, that Love can never be disobeyed with impunity.

Whether in thine efforts to make of Love something less than it actually is, thou should'st name it sentiment, desire, attraction or sex instinct, it matters not, it is the one all pervading principle of Light and Life.

It is God in expression.



THE KARMA OF THE NATIONS.

TEMPLE TEACHINGS. OPEN SERIES. NO. CLXIX.

When the masses of humanity finally awake to the truth of the inexorable law of Karma, the law of cause and effect,—and that law is made the basic principle of all forms of Government,—there will be no more making of war by one nation against another, or of revolutions within their own borders. The certainty of reprisal would be so fixed in the minds of the masses of humanity that they would not countenance such action under any circumstances. If that portion of the French people who instigated the French Revolution and carried out its blood-thirsty programs could have known that for every head that fell by their action into the basket of the guillotine the life of another French man or woman would be sacrificed when the corresponding point in the same cycle rolled around, as it did roll around during the recent war with Germany, they would have hesitated in precipitating such a revolution.


Likewise if the people of the Belgian race and nation could have known that the wanton cruelty and murder of the native Africans by the soldiery and at the instigation of King Leopold may have been primarily responsible for the fate that has overwhelmed the Belgians of the present cycle they could have better understood what befell them. We cannot prove this all to be true, but if the law of Karma is inexorable it is not difficult to see the reasonableness of the belief, as we can also see that in the squaring of karmic accounts the English nation may have paid the debts contracted by the killing of numberless noncombatant East Indians by the soldiery of another era. The lives of many Americans may have been sacrificed in payment for the lives of the American Indians taken by American soldiers of an earlier date. The closing of the cycle during the recent great war in which these karmic debts were made, may have created the conditions which were taken advantage of by the Lords of Karma to fulfill the Law.

It is very difficult to reconcile the belief of the Christian in the forgiveness of sin by Christ with the action of karmic law, but the difficulty will be overcome when man understands what the founder of Christianity meant by the words "Forgiveness of sin." The Christ in man may forgive the sin against the Spiritual Self, even while punishment is inflicted by the Law upon the personality responsible for the sin.

It appears to be an evident fact that so long as man believes that forgiveness may be had for broken Law he will not make a very strong effort to keep from breaking that Law. It is so natural for the lower self to rebel against control by the Higher Self.

It is strange that any historian of wide experience can fail to see the working out of the law of Karma in view of the innumerable instances available in the history of any of the older nations wherein the evil effect of the causes set up by humanity during past ages have been so much in evidence. As far back as sacred or profane history can take us we may find that as day follows night every nation's evil cause set up by man has been followed by some act of forced expiation. The interference of cyclic law may defer the expiation of that act for a time but it is inevitable in the end. The extremes of life when brought into conjunction invariably produce friction,—heat, energy. That energy of itself is impersonal and when mankind is wise enough to always turn the energy set free by friction usually resulting from opposition into constructive channels instead of destructive channels, or letting it go to waste as is now so frequently the case the human race will have made a great advance. For instance, when the qualities of Love and Hate coalesce in a human mind, as they often do in spite of their opposition, there is produced a friction within the mentality which may generate the power to render service to the objects of Love or Hate hitherto unsuspected by the producer and quite possibly a long karmic debt may be so paid.

With the karmic results of long past upheavals in government, social and religious life which are made so noticeable at the present time, and which the great war has made provision for, it is difficult to see how a thinker can deny the existence of karmic law. The causes back of the terrible events which have occurred since the year 1914 are not far to seek.

H—

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second class matter July 1st, 1908, at Post-office, Halyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halyon, Calif.

EDITORIAL MIRROR.

The Middle Path, if found, will always reveal the *path of light and wisdom* for every problem, individual or racial.



But it is not easy to find the Middle Path unless the mind be divested of prejudice, self-interest and personal attachment.



The Middle Path is the point between any two extremes and where each extreme must sacrifice something of itself to the other extreme, thus *forming a new compound* or combination different in quality from either extreme as when the diverse polarities of hydrogen and oxygen gas chemically combine and form water.



If any true solution to the world problems of today is found it must be by finding and working along the lines of the Middle Path politically and socially. No permanent international amity among the nations of the earth will be found outside of the middle path line of action. Nor will any true solution be found for the serious problems of capital and labor outside of the same line.



The Middle Path is a compulsory factor in evolution and is used by nature that eventually all forces may find balance and harmony after ceaselessly swinging to and fro. But as man directs his own destiny very largely he can seize the knowledge of the Middle Path Law and so advance his evolution enormously through not getting caught in the extremes of reaction, which simply causes a swinging to and fro, but no forward advance.



Take, for instance, the problem of labor and capital. No one will deny the terrible abuse of the monopoly of capitalistic power—but a monopoly of labor would be and is just as bad and would

and does abuse its power likewise. Labor and capital are the two extremes; there is no balanced truth or force in either extreme. *Capital is Power of any kind, and Labor is the functioning of power in concrete expressions.* When both labor and capital are able and willing to make sacrifices and meet and co-operate on the middle path, there will no longer be a labor and capital problem. When the blending and, so to speak, mating takes place, both labor and capital, as such, cease to be and we have a new combination or organism in which the two former extremes are unified for the most perfect and efficient use, with no waste of energy, as is Nature's way of doing.



In the same way, can the Law of the Middle Path be applied generally and particularly, nationally and internationally. Therefore, we plead for a recognition of this Law of the Middle Path and its application to all the problems of a world unsettled—practically insane.



The application of this fundamental Law to human affairs at this time will restore the world to Balance and Peace effectively and permanently. *Let us spread the knowledge of this beneficent basic Law far and wide for the good and welfare of the races of the earth.*

W. H. D.

TEMPLE CONVENTION NOTICE.

The Twenty-first Annual Convention of Temple Members will be held beginning on the 1st of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, July 31st, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

Accommodations may be had at the Halcyon Hotel at rates varying from \$1.50 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we

ask that all those who expect to come will write us as soon as possible to that effect.

All of the rooms of the Halcyon Sanatorium are supplied with gas service for heating and cooking. The rooms have a modest light housekeeping outfit so that any who prefer to rent a room and get their own meals may do so. Such room will rent during convention period for \$1.00 per day.

CHILDREN'S DEPARTMENT

Temple Builders—No. 172

A LETTER FROM YOSEMITE.

DEAR FOLKS:

I got the cake and the picture of the cat and Lottie's poem (which I couldn't read all of). I ate two pieces of cake the first night and then got thirsty and drank a lot of snow water right on top of it (Everything you get is snow water here), and was kind of sick the next day.

I got a splinter in my hand some time ago and it got infected and put my hand out of commission, so I have been off the job since last Saturday. The time has not been altogether lost, however, as I have been looking around and seeing the country.

Yesterday I went up to Yosemite Point and the top of Yosemite Falls. There is a magnificent view from there. 'I find that I have to be here some time before I really get into the spirit of the place and quite a while longer before I can begin to express it.

When one first comes here he has the sensation of great astonishment. Every one seems to get that, but I doubt if there is a very great percentage who get any more, as you hear them raving about the beauty of the place after the first surprise wears off. There are many places which are beautiful, but I doubt if there is any place in the world that gives one such an impression of stupendous power quietly and magnificently withheld or such sturdy simple massiveness.

Yosemite is one of those places which is not destroyed by the presence of many people. It is so immense that it cannot be crowded. People could destroy the smaller beauties, if they were allowed, but the great magnificence of the place could stand a thousand years of man's vandalism and still be untouched. Men in this valley seem such insignificant little animals that they amount to nothing one way or the other.

If there ever was a place for worship, this is the place. It seems strange and foolish that men should build little pill boxes in which to worship while there is an out-of-doors such as this. I suppose the reason is he builds his place of worship about the size of his own consciousness, or a little smaller, so that his consciousness feels comfortably crowded and comfortably large.

Today I went up to the Vernal and Nevada Falls. One doesn't get such an extended view from there, but the falls are very wonderful. Vernal Falls, I think, are the most wonderful on account of the inferno at the bottom. It comes in a broad even sheet over a ledge that looks like it had been cut with a knife. At the bottom is a pool and a wedge shaped rock right under the fall. The drop is four hundred feet or so. When the water hits that rock it sounds like a boiler blowing off steam at high pressure, and the spray flies off it as though it were red hot. The pool always has foamy waves rushing across it and is almost obscured by mist flying close to the water and at great speed. I got pretty wet standing on the mist trail watching it.

The upper falls, the Nevada Falls, are higher, but they slope off into a sort of slide in the lower half.

Well, tomorrow I'll be one of the little man animals again, digging insignificant little sewer ditches.

Good-bye for now.

RUSSELL VARIAN.

ESOTERIC ASTROLOGY.

By WILL L. GARVER.

It is evident to the student of the esoteric side of astrology that the usual criticism that brands this most ancient theory, not to call it a science, as an exploded superstition is based upon only a superficial investigation, or possibly no investigation at all.

The assumption that the material bodies called stars and planets influence the destinies of men and all living things is so palpably absurd to the scientific mind that it calls for no investigation and repudiation is the only thing in order.

What these critics overlook is that astrology makes no such claim. Because the dabbler makes such statements and plays upon the cupidity of the superstitious for gain is no reason why a profound theory should be brought into disrepute.

When astrology was first given expression in the dim ages of the hoary past allegory, symbol, hieroglyphic, figure of speech and

esotericism was the habit of the time. The names and figures given to the starry constellations which cling to them to the present illustrate this truth.

The material stars and planets as such do not influence human, animal, or vegetable life, or the world social conditions which are the outcome of life, but many qualities that permeate and are a part of invisible nature do. These qualities are as present as the air and ether. These qualities and the substances through which they act do not emanate or come from the distant heavenly bodies, but these bodies come from them. The planets, suns and nebulae of space are but the differentiated centers of what might be called cosmic ether.

The angular aspects, conjunctions, oppositions and transits of these heavenly bodies simply tell the time of certain proportional combinations of the ever present astral substances which impinge or reflect their qualities upon the living organisms that they pervade.

The scientist knows that in chemistry there are certain substances that attract and others that repel each other. The chemical combinations thus formed are expressed in symbols. The scientist does not ridicule the expression that H_2O means water, but he cannot conceive that Mercury trine to Mars might symbolically express a quality that affected the human mind.

The writer is frank to say that the whole structure of astrology rests upon the assumption of an astral or ordinarily invisible substantial body. This body is susceptible to the influences or activities in the astral substances around and within it, and reflects in turn upon the physical body.

Is this strange doctrine? Yet the scientist does not hesitate to say that the piece of steel known as an I-beam is holding up thousands of pounds of weight, even though its particles never touch and are in constant vibration. He might even concede that there is a substance pervading the interstices between these particles that held them in place, then why is the assumption of some similar substance in the living organisms absurd?

Astrology, because of its esotericism, may not be a science and charlatans may use it in its cruder aspects for gain just like nearly everything else under the sun is so used, but that is no reason why the student should misunderstand or misstate it.

TEMPLE ACTIVITIES AND NOTICES.

Brother Harold Lawton of Capitola, Calif., is now an efficient helper on the staff at Headquarters cottage. Almost needless to say his efficient services are highly appreciated by all.

* * * *

A Temple marriage was celebrated on the evening of May 14th at Temple Headquarters when our sister, Mrs. Lura Brower, and Brother Edward St. Claire were united in wedlock in the presence of Temple members and friends. The Temple marriage ceremony was used, the officiating priests being F. A. Ladue and W. H. Dower. The newly married comrades have the best wishes of all Templers both locally and non-resident.

* * * *

Mrs. Mary Cushing of St. Paul, Minn., has been a helpful assistant at Headquarters for several months back, working mainly in the Propaganda Department. Mrs. Cushing may build at Halcyon and thus become a permanent resident.

* * * *

The Temple dues have been increased from \$2.00 per year to \$5.00 per year beginning with the present dues period dating from April 1 last. This applies to all outer court members. The dues for membership in the Order of the Thirty Six will be \$2.00 per year in addition to above, making \$7.00 for all Thirty Six members. In orders inferior to the Thirty Six, no change is made. A full explanation for this increase will be given in the next month's ATISAN. It will be shown also that any member unable to meet the increase will not be affected in standing.

* * * *

Brother Henry Cowell has returned from New York, where he met with marked success in his musical work, giving several concerts before audiences numbering several thousand musical people.

Henry will be at Menlo Park for the summer getting his many musical compositions in shape for publication. As this talented brother is only twenty-one years of age his Temple comrades are justified in thinking that the future is full of promise for him.

* * * *

The Centre had the pleasure of a brief visit from Mrs. Dell Munger of Oakland the latter part of May. Mrs. Munger came on purpose to attend the gas hearing before the Railroad Commission

held at San Luis Obispo May 28. The Santa Maria Gas Company had made application to the Commission to abandon the gas pipe line running through Oceano and supplying the Halcyon Sanatorium. Residents of Halcyon and Oceano offered a united opposition to this and were represented by competent attorney. Blueprint maps of a feasible new routing profitable to the company were submitted in addition to a petition to the Commission signed by 55 names protesting against abandonment of the line and pledging the sum of \$1750 prepayment for gas service on the routing laid down in the blueprint map. Evidence showed that the Temple and Temple Home Associations were vitally concerned in keeping this gas service and Mrs. Munger's testimony representing other members interested corroborated this fact. As a result of the testimony adduced the Commissioner has directed the Engineering Department to survey the route proposed and report to him. A decision will then be rendered, probably within the next three weeks.

* * * *

Mr. and Mrs. H. C. Freeman of Los Angeles were guests at the Halcyon during the early part of May.

* * * *

"THE APPROACHING AVATAR," by Sarah A. Merrill Briggs of Halcyon, is a neatly printed timely booklet of twenty pages on an absorbing subject in these times of religious and economic unrest. The subject matter is in the main an interpretation of the Temple understanding on the advent of the next Avatar. The author also gives an interesting and vivid pen picture as she sees it of conditions to obtain in the White City to be in the future. The booklet is bound in white (gold illumined) paper cover. Price of booklet 20 cents per copy. May be ordered directly or through Halcyon Book Concern.

* * * *

The New Edition of "Occultism for Beginners" is now available in paper bound copies. Cloth bound ones are on hand also. Owing to the increased cost of material and printing, it has been necessary to advance the price of the book somewhat. The paper bound copies will sell hereafter for 35 cents a copy and the cloth bound for 75 cents.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price, \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

NUMBER VIBRATION

Have a numberscope; find your weak points in order to correct them. Readings, \$1.00.

ELIZABETH W. BOARDMAN,

57 North Main Street,

FALL RIVER, MASS.

The Temple Artisan

Vol. XXI.

JULY—AUGUST, 1920

Nos. 2-3

Behold, I give

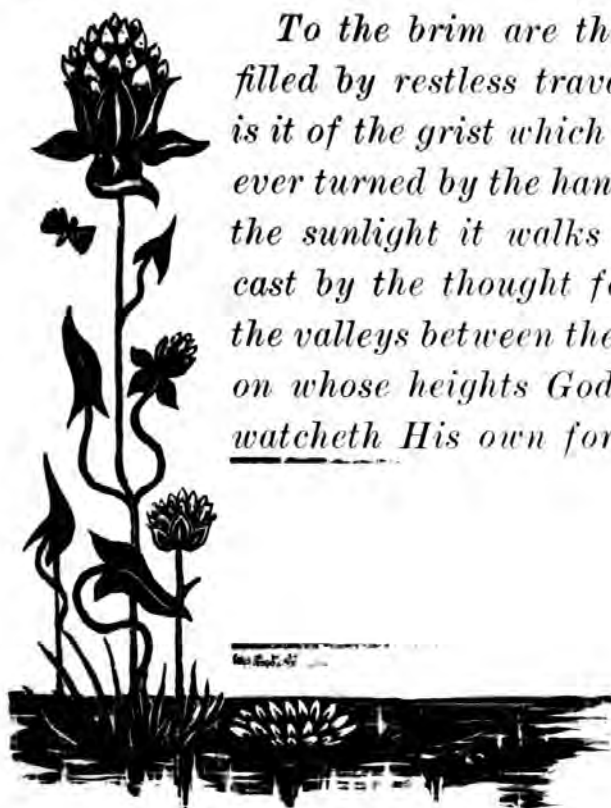


unto thee a key.

THE MILLS OF GOD.

Eyes have ye, yet ye see not the outstretched hand of the Father to you. Ye have ears, yet ye hear not the soul searching plea of the Son, "Follow thou me." Ye have tongues, yet ye speak not the words which would open the windows of Heaven to starving souls.

To the brim are the days of humanity filled by restless travailings. Unheeding is it of the grist which falls from the Mills ever turned by the hands of God. Missing the sunlight it walks midst the shadows cast by the thought forms which hide in the valleys between the high hills; the hills on whose heights God keepeth ward and watcheth His own forever and aye.



FROM THE MOUNTAIN TOP.

THREE CRIES.

"Turn ye! turn ye! why will ye die?" Down through centuries past echoes and re-echoes the cry of the Over-Lord. Again and yet again it strikes on ears self-closed, while man, the faithless, wilful progeny of Time plunges heedlessly through Nature's labyrinthine strands of life, and will not turn, however loud the cry. With his own hands he hides his eyes from sight of countless warning signs set in the skies. With his own fingers closes he his ears to piteous pleas of fellow men, now caught and held by those same strands.

"Ye shall not surely die," softly whispers Satan in the ear, uncovered now to catch the sound of any voice which ministers to vanity and lust. Heedless of that other voice, man stops to listen to the whisper soft; and while he waits, the demons of the underworld weave round about his feet the strands to hold him as his fellow-men are held.

Not until his feet are holden fast does he hear the laughter of derision, the hideous mockery of the demons 'midst the flames where Satan reigns.

"Why, oh! why could I not heed that other cry and turn my face, ere I had passed the line which separates the kingdom of the Over-Lord and that where Satan reigns?" So asks each victim of his own desires; but answer is there none, until he gazes out from eyes made pure by pain into the mirror of his soul and sees the face of God reflected where the eyes of Satan shone in days ago. Only then he knows that God and Satan are but different aspects of the real,—the Infinite, and knows that only as he overcomes the one by effort of his own can the other rule his soul in love and peace.

+

 THE BETRAYAL OF THE CHRIST.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXXI.

"Ere the cock crows thrice one of you shall betray me," saith the Christ, again today as yesterday.

"Is it I, Lord? Shall I betray thee?" cried one of the twelve rulers over as many storehouses for the necessities of life, as he sat at the right hand of the Lord, one of twelve chosen disciples around the bounteous table the earth had provided, and gazed into the face of Him by whom all things were made—the face of Him who sat

at the head of the table. "Shall I to whom thou hast given control of all the corn and grain my subjects have sown and on which they depend for life itself, shall I betray thee to the cross of suffering? No, a thousand times no, say I!"

"Is it I, Lord?" spake another, "could I betray thee, I to whom thou hast given control of all the gold and silver men have mined that they might have a medium of exchange for the necessities of life? Could I in foul ingratitude betray thee,—thee to whom silver and gold are as dross in comparison with human life? Rather let me perish than do this thing."

"Is it I?" cried out he who sat on the left of his Lord. "Shall I yield thee up to torture, thou who hast given me power over the very elementals of the earth, that power by means of which I may drive them forth by my slaves, and take and store the iron and coal in which those lesser lives had been confined, in order that I may compel the crowded, cold and freezing souls who dispute my will to yield to my dictates or die? Ah, no! my Lord, I will block the way for those who fain would nail thee to the cross."

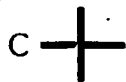
"To be sure these wilful souls would not so compel me if they but knew thee for what thou art. We, my brother rulers and I, have taken care that they should not know thee and knowing thee should presume upon our rights. We alone now have the time, the opportunity with which to seek thee out."

"Is it I," spake up another, "I to whom thou hast given dominion over the fishes of the sea and the fowls of the air? In order that hungry men should not dispute my claim, lo, I have formed a cordon around my fishermen and huntsmen and not a fish or fowl escapes their hands without the payment of a heavy tithe to me." "Not one of all the rabble seeking thee shall even touch thy robe, for I in payment for thy gifts will fend thee off from them. Not I, my Lord, not I shall play thee false."

"Is it I, Lord, who shall betray thee?" Up arose a crowned and mitred head, one clothed in flowing robes, embroidered o'er with cunning needlework, and spake unto his Lord, saying: "Surely, thou couldst never deem me such a traitor unto thee: I, the earthly head of all the Christian Church, could never yield thee up to cursing, ribald mobs, thou who art the Son of God, thou whom I and all thy church now worship with many prayers and ceremonies. Could I be faithless unto thee? Truly have I built me many houses for the honor of the Church, but always do I turn my eyes in passing when poverty bestead and sinful men and women crowd therein

and reek and die in their own filth. I will not look upon the brothels and the dens of vice these sinners make of these—the houses I have built. I hold my hands behind me for the gold they bring to me. I do not soil the eyes I seek to lift unto thy face, with scenes like these. I could not betray thee if I would, so free from sin am I in thy most holy sight.”

Then up rose their Lord, the Christ, and said: “Oh fools, Oh blind and hard of heart. Lo, even now there falls upon my ear the sound of hard sped feet, the feet of those who come to bear me hence. Thou hast betrayed me! thou who sittest at my right hand, thou who sittest upon my left, and thou, and thou, on either side, all ye who now do hang your heads in shame. Ye have betrayed me o’er and o’er again. Ye *will* betray me on the morrow as today. Betray me in that ye will leave my little ones in whom I live to starve and freeze and die in helpless misery, that ye may hold the power ye steal; that ye may fill your coffers with the gold ye filch from other men whom ye have made your slaves by hunger, cold and want. In every one of these ye have betrayed me o’er and o’er again, for I in them do suffer even as they suffer on the cross of woeful want which ye have raised. Upon the cross of human woe hath mankind nailed me, age by age, and there I hang today, as yesterday, with pleading eyes and tongue beseeching thee to end my sorrow and my pain. Ay, ye have all betrayed me, all ye who rob my little ones of that which God hath freely given to all; and first of all, are ye who rob yourselves; all ye who do betray a trust some other one hath placed in ye; all ye who fail to keep the vows ye made to God. All ye betray the Christ.”



THE BASIC LAW.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXX.

Back of the modern idea of co-operation even from a materialistic viewpoint is a basic law, a biological law, which is as old as the universe.

As an illustration of the action of this law in one cycle of Time, we see that, according to Biblical genealogical records, the human race of the preceding age (a 5,000-year cycle) became consciously subject to the action of that basic law with the incarnation of the Egos of Adam, Eve, Cain and Abel, and also became subject to the negative aspect of the same law in an effort to thwart that law when Cain undertook to nullify the first decree issued by the divine

Law Giver,—the decree which demanded that man should live for the race and work together in love, *i. e.*, union, for its development. That decree was disobeyed by the slaying of the fourth member of the four-fold body by the third member of the same body. Since the passing of that first racial era, some one or more of each subsequently formed human combination of four creators of a race has endeavored to thwart the perfect action of the law. From the standpoint of occultism this effort to thwart the law is the result of heresy of separateness.

However few or many were the units of a body as a whole and whatever the primal object of its formation as a composite body, it has been attended by a similar intent to destroy one or more of its first four units to the intent which led to the slaying of Abel by Cain. If not perpetrated in kind, the desire to rid itself of some undesired member of the original body was fulfilled,—in other words, a desire to break up the combination first formed in order to further some selfish purpose.

To understand the basic impulse in man to form such a combination of human beings for co-operative purposes, we must first consider the subject from the standpoint of the formation of the group soul, one differentiation of the universal higher manasic substances, the composite soul, which has its origin on an interior plane, but which is subject to the same above mentioned law.

That law is the divine code of Love, whatever the appellation bestowed upon it by man. Scientifically, it is the law of attraction; the law which tends to draw together all men or objects of like nature for the accomplishment of like purposes. The possibility of a successful formation of a co-operative body on the plane of gross matter, the physical plane, depends first of all upon the perfect obedience of the units of the minutiae of the group soul to the decrees of that divine code of love. If the units of that substance do not conform to the law which they must obey to enable the group soul to function perfectly, another divine decree of the law comes into action, the decree of repulsion, and the form of the corresponding body on the physical plane is broken up. The basic law in action is first of all union, and whatever militates against the uniting of the parts of a body is breaking that law.

If the original purpose of the formation of a body be the gaining of material advantages for purely selfish ends and the purpose be attained despite disobedience to the decrees of the basic law, the evolution of the units of the body will be greatly retarded. The first

decree of that basic law as issued to the units of the group soul on an interior plane demands the acceptance of and obedience to the principle of brotherhood. Therefore, to whatever degree the units of the group soul first in form on the akashic plane adhere to that principle of Brotherhood to that degree are they approaching perfection along the particular line they are building at the racial period they have reached and the less difficult they are making it for the human race on the physical plane in that era if they succeed.

One of the most remarkable examples of the principle governing co-operative bodies (brotherhoods) lies in the application of the law of love by the ruling powers in the carrying out of the details of the evolution of primordial life, for it is not in the human kingdom alone that the first decree of the law of love comes into force. If there were a sufficiently powerful microscope available for observing the first manifestations of form in minutiae as composite bodies, it would be found that there were four distinct species of four units of the same race of minutiae who were obedient to that decree required to build up each composite unit of the composite body. In each unit would be found slightly differentiated constituents and characteristics to those to be found in all other four-fold units of the same body. Mathematically speaking, each unit is a square of a square of wider dimensions.

Each one of the four first formed units of such a body sets up a corresponding line of action to that which occupies the time and efforts of the remainder of the units of the four-fold body. It is of interest to know that there is a perfect correspondence between the ruling positions of the units of a group of microbes or other minutiae of life and the four officials frequently posited at the four points of the compass who build up and govern an organization for religious purposes and even in some instances for business purposes. The same law which directs the process of the formation of a group soul directs the countless elemental lives of an interior plane into composite forms of gross matter and directs all details of their formation by means of manasic energy active in the first four of its units within the fourth plane of manifestation counting from below. Formless, conditionless spiritual life is thereby changed into concrete expressions of form primarily within the akashic, the fourth plane. The substance of the three highest of the seven planes of life is undifferentiated, so far as our understanding of form is concerned. Man has become so familiarized with the idea of and belief in the theory

of single expressions of life in form that he naturally rejects the idea of the four-fold expression of the minutiae of life as it unfolds from the triad,—“the three in one.”—in composite four-fold forms.

It must not be understood that we are opposed to the ancient belief in the three-fold manifestation of life, the triad, Spirit, Soul and Body in one. Where there appears to be contradiction between the latter and the four-fold manifestation of life in one form, it is due to misunderstanding of the apparent division between spirit and matter, the division frequently referred to as “the bridge” whereby “the three fall into the four.”

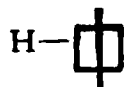
The triad, father, mother, son, or in other words, spirit, mind, and consciousness, become the father, mother, son, and daughter within the fourth plane. The daughter—individual self-consciousness—as differentiated from universal consciousness, has begotten substance within “the bridge,”—the substance or energy of the fourth plane. Mathematically speaking it is the square, the cross involved. Formlessness has become form per se—the fourth plane, within which occurs the generation of countless elementary forms of life—wherein each Monad, a divine spark of the fire of the Absolute, unfolds or clothes itself in matter of lesser vibration; in other words, where the Monad—life spark becomes a four-fold material form, eventually evolving four chief senses and organs, which are still further differentiated as evolution proceeds and the Ego has then become conscious of three more planes or states of being.

I have only given a crude resume of the truths herein presented. My main object in doing so is to give some impression of the causes back of co-operative movements and of the law which alone can render such movements of any lasting avail. It is only by consideration of the methods by which man may attain to the knowledge of brotherhood as taught by the divine Teachers of mankind will he be enabled to consciously become a creator in the highest sense of the word, for he must then be able to direct the creation of different degrees of living substance into forms possessing more power and intelligence than similar forms now possess.

No unit of matter in manifestation on the physical plane is complete in itself, although each unit has latently within it the power of reproducing the latent energies which manifest later in the other three units which, with the first, complete the four-fold

body. This truth is exemplified over and over again in the organs of the human body, each organ being built up of myriads of conscious lesser lives.

May, 1920.



ANGLES OF SCIENCE.

MINUTE IMMENSITIES.

Quite blandly we speak of atoms and molecules and electrons in a familiar fashion, as befits intelligences clothed in them, surrounded by them, and fashioned of them. We accept the statements of scientific men as to the size of these minute particles of matter, but it is doubtful whether the average person can form a very accurate picture of the true size of a molecule, for instance, when it is merely stated to be so many billionths of an inch in diameter. As an aid to such visualization it is often convenient to express these dimensions in terms of more ordinary experience.

If we take any ordinary particle of matter, such as a grain of sand, it appears quite dense and structureless to the naked eye. But if we could magnify this tiny bit of rock until it became the size of the earth we would find it to be composed of lesser particles, all vibrating back and forth like tiny rapid pendulums placed in fixed positions. These particles are the molecules, and their motion is what we know as the sensation of heat.

If we happen to have chosen a speck of sand that is small enough, there will be roughly ten million million million molecules in it. That is ten million multiplied by itself eighteen times, which is a one with nineteen cyphers after it, which quite obviously means nothing to humans who measure their life periods in scores of years. But let us put this in terms of a quantity of work to be done, and it may appear as large as it really is.

There are approximately a billion and a half people alive in the world today. If every person on earth brought a penny every minute and deposited it in a big pile, it would take fifteen thousand years to get enough pennies in the pile to equal the number of molecules in a single speck of sand! And yet who pauses to

count the universes he is rearranging so recklessly when he flecks a bit of dust from his collar?

Nor need we stop with the molecule. If we look still further into the structure of matter we find each separate molecule is nothing but a small family of these; a tiny galaxy of infinitesimal stars. There are but three atoms in a molecule of water; in some organic substances of which our bodies are composed there may be several hundred atoms in a single molecule. We must not, however, pause too long in such a prosaic region where the relative magnitudes of things are so commonplace. Let us venture within an atom!

Opening our eyes, after we have regained the equilibrium so rudely shattered by the transition in magnitudes, we see around us—space! Can it be that this hard, solid speck of sand, this agglomeration of molecules by trillions, is but empty space? No, for we can now see thousands of little specks revolving around us. Standing on the nucleus of the atom which is a still more minute speck, we are at the center of a solar system so tiny that every grain of sand or drop of water numbers them by the countless millions. The electrons, for that is what we are seeing, flash like tiny planets about us in their unending orbital motions.

Each electron, for they are all the same, is so small that we could pack ten with forty cyphers after it into one cubic inch. Since there are actually only about ten with twenty-eight cyphers after it electrons in a cubic inch of matter, it follows that only one-millionth millionth of our speck of sand contains any matter at all; the remaining 999,999,999,999 parts are empty space, which, of course, contains ether and subtler forms of matter, but no matter in the ordinary sense of the word.

So one part in a trillion of the space in a grain of sand contains anything that we call matter. It will be found that much the same proportion of matter to space exists in our own world; if we take the whole bulk of our solar system, a very small portion of this space would hold the sun and the planets. And the nearest star to our solar system is over ten million million miles away! All in between is the same ever-present space.

One-trillionth of the space in our solar system contains matter

as we know it: one-trillionth of matter as we know it is matter and not space. Now a trillionth of a trillionth is nothing but a decimal point with twenty-four zeros and a one after it, and that is not much. But that is the proportion between all the matter we have in the solar system and the space in it, and all of it have to come out of that! He spoke wiser than he knew when he said how little of man's body mattered!

Who is going to say how much of the electrons is empty space? Thus far have we gone, but science, perceiving the infinite, begins to tremble and hang back. If we would fly further we must trust our own wings among the mysteries of ether. Perchance, if we choose to venture a bit, we may reach a resting place where science, grown more bold by familiarity, may later find us.

BENEVOLUTUS.

THE TATTVIC FORCES.

Proceeding from Ishvara, the Spirit within Spirit, the Eternal Center of consciousness in the Absolute, or Parabrahm—the Great Breath in the form of Purusha, the positive, sentient, Male Spirit, acting upon Prakriti, insentiate, negative, feminine, Primordial Substance, throws it into seven succeeding states or planes and forms. These are the seven Tattvas.

The first mode of motion of the Great Breath brings into manifestation the Adi Tattva, which corresponds to the Selfless Self, the Auric Envelope, the Seventh Principle, the first, the undifferentiated evolutionary manifestation of the Absolute.

The second, the Anupadaka Tattva, corresponds to Buddhi, the sixth plane and sixth principle: to the pineal gland, the color yellow and the third note of our musical scale. The third expression, to the fifth plane, being the plane on which substance is first entitised. This third manifestation of the Great Breath is the Alaya, or Akasha Tattva: the Buddhi-Mahat, the all-pervading, divine essence, the force of the Third Logos on the Plane of Atma,—the Creative Force in the already manifested universe, manifesting as Atma-Buddhi-Manas, the human Monad. Blavatsky says, "Mahat is the highest entity in Kosmos. Atma is focussed in Buddhi but is embodied only in Manas; this being the Spirit, Soul and Body of the Universe. In man, Mahat becomes Manas."

The Akasha Tattva of the Fifth Plane corresponds to Manas, the Incarnating Ego. This Tattva is also called the Soniferous Ether, but sound is not a quality of the Akasha Tattva, but sound is the substratum of Akasha. Blavatsky says "Svara is the root of all sound," and as said, Svara is the Eternal Spirit, or the "Current of the Life-Wave." "It is understood that these Ethers or Tattvas produce vibrations similar to their own in the gross media through which they work; therefore, the form into which the atmosphere is thrown by auditory vibrations is a true clue to the form of the etherial vibration." Of course every form of matter has, to a greater or less extent, the quality of transmitting sound. The external form of the vibration of Akasha is said to resemble the opening of the ear, and to throw matter subject to it into the form of a dotted sheet. These dots are little points rising above the surface of the sheet, producing microscopic pits in the sheet. It is said to move irregularly, and to move in all directions. That is to say, the impulse falls back upon itself along the line of its former self, which lies on all sides of the direction of the wave.

Akasha corresponds to the Higher Manas, to sound, to the color indigo and to the sixth note of the musical scale.

As Akasha expands through space it makes room for the quality of locomotion to manifest. The action of the positive evolutionary Life-Wave, in the form of the Great Breath, acting upon its opposite negative form within the Akashic substance, throws it into vibrations of spherical form having the power of locomotion, thus filling the intervening spaces of the Akasha. These spherical forms constitute the Vayu Tattva. Vayu being itself a form of locomotion. Vayu corresponds to Kama-Manas, to air, to the sense of touch, to the color green and to the fourth note of the scale. Kama-Manas corresponds to the Fourth Plane and to the fourth manifestation or mode of motion of the Great Breath.

The next outer manifestation of the Great Breath takes the form of the Tejas Tattva, which is almost identical in description with the luminiferous ether of science, the vibrations of which are said to take place at right angles to the wave. The Tejas Tattva is said to move upward, and the center of the direction is the center of the wave; also it is said that one entire vibration constitutes the figure of a triangle. Tejas means "luminous," color, sight. Tejas has been called "The Fire of Fires," Agni. The quality of the Tejas is expansion. Tejas corresponds to Kama-Rupa, to form, to the

color red and to the first note of the scale. It is the terrestrial Spirit, or Force.

The next, the sixth, modification of the Great Breath manifests in the Apas Tattva, which consists of watery or liquid substance. The Apas corresponds to the astral body and to the sense of taste; it is violet in color and corresponds to the seventh note. It is said to be of crescent shape and to move downward, in the opposite direction to the Tejas and represents the quality of contraction.

Finally, the interaction of the positive phase of the Great Breath with the Akashic substance of the Apas Tattva gives birth to the Prithivi Tattva, which corresponds to the most objective of the Seven Principles; the expression of life on the outermost or physical plane. It should not, however, be understood as corresponding to the gross physical form, but is rather the reflection of the Absolute, or Parabrahm, in the Seventh, or outermost, modification of the Great Breath; that is to say, into objective reality. It is the manifestation of the Third, the Creative Logos, on the physical plane. Prithivi is the Spirit or Force of the physical plane; the vehicle of the Life-force, or Prana, on the physical plane.

One of the qualities of Prithivi is cohesive resistance, as opposed to the expansive quality of the Akasha, which gives room for locomotion, while Prithivi resists locomotion. Prithivi corresponds to the element of earth, or solid, to Prana and to the color orange-red and to the second note of the scale.

The sun moves in an ocean of Tattvic matter which constitutes the Solar Prana. In this ocean of Prana also move the earth and other planets. The terrestrial Prana, that of our earth sphere, is merely a modification of the Solar Prana. Between the solar and the terrestrial Prana, however, there is a sphere of Akasha, a lower manifestation of the Kosmic Akasha, and out of this Akasha come into form the terrestrial Tattvas, in the same manner and order of formation as that of the Macrocosmic creations; that is, by the action of the positive Spirit or Great Breath upon the negative substance, or Pakriti, within Akasha, thus bringing forth the lower spheres and planets, with their atmospheres of Tattvic Pranas, just as the Kosmic Akasha brought forth the Suns of the plane of the Devas, each in turn projecting its system of planets by means of the Tattvic creations. It has been said that the whole scheme of creation was to provide a Pakritic form for Svara, the Great Breath.

ACTION OF PRANA IN THE HUMAN BODY.

Just as the terrestrial Prana is a counterpart of the solar, so the Prana of the human body is the counterpart of each of these and is also positive and negative in manifestation. This positive and negative phase is known as the sun-breath and the moon-breath. The movement of the earth on its axis and around the sun tends to develop twofold centers in the Prana. During the day the direct rays of the sun send forth a positive life-current from the east to the west. During the night the reflected sun rays from the moon produce a negative current which travels over the same course. The annual revolution causes the positive current to flow during the summer months from the north to the south and the negative to flow in the reverse direction during the winter months.

Under the influence of terrestrial Prana life-currents are formed in the matter of which the physical body is to be built. A portion of this matter gathers up around the northern center and a portion around the southern. From the northern or positive center the brain is developed; from the southern, or negative, the heart. The general shape of the terrestrial Prana is that of an ellipse; the positive focus being the brain, the negative the heart; between the two is a column along which the positive matter of the body gathers. Within this column the positive and negative forces are joined. In the brain this column is the medulla oblongata. In the heart the right and left divisions with their subdivisions are called the four petals of the "lotus of the heart."

From these two great centers, the brain and the heart, flow in rhythmic order the various Tattvas and in and through the Tattvas moves the Prana, or Solar Life-Force, and upon the harmonious balance of the Tattvic combinations depends the health of the body.

Halcyon, Cal.

EVALYN EARLE.

We are indebted to Rama Prasad, in "Nature's Finer Forces," for the illustrations and much of the data on the five lower Tattvas, indicated in the plate and defined herewith including figures 1 to 5.

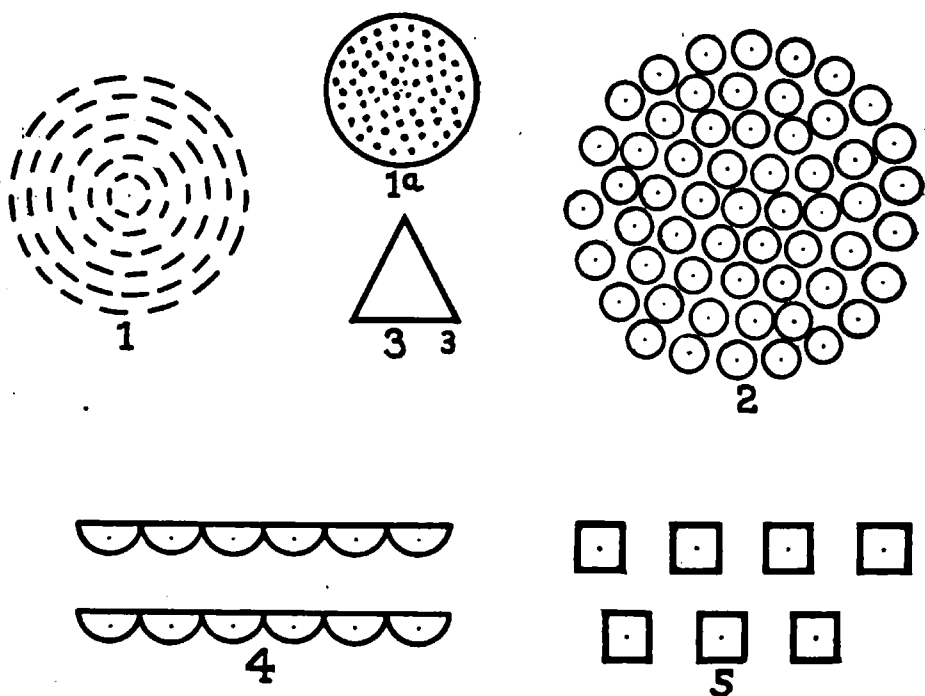


Figure 1—Form and mode of motion of the Akasha Tattva.

Figure 1a—Form into which matter is thrown by the Akashic vibrations.

Figure 2—Form and mode of motion of the Vayu Tattva.

Figure 3—Form and mode of motion of the Tejas Tattva.

Figure 4—Form and mode of motion of the Apas Tattva.

Figure 5—Form and mode of motion of the Prithivi Tattva.

E. E.

INFORMATION CONCERNING DUES.

In response to a desire to obtain knowledge of the fundamental law that should govern our efforts for the support of the work of the Temple of the People, we were fortunate enough to receive some information from the Master, as follows:

"All conditions of material life are governed by the basic law which controls supply and demand. It is a mathematical law, in that number guides its decrees and does so in conjunction with cyclic law. Each cycle is divinely numbered. In the present cycle the number 12 and other multiples of 3 may be your guide in establishing a basis of action for financial support of the organization as a whole.

"Not only material conditions of life, but also manasic conditions have greatly changed since the opening of this cycle in 1898, making it obligatory upon man to meet many unexpected

developments, and these are largely concerned with finance. This organization is no exception and must act accordingly."

Summing up the above data as given us, the undersigned have fixed the yearly dues of the organization according to them.

The yearly dues of six dollars—two times three—cover the entrance fees of the Outer Court—(the Order of the 49)—and the Order of the 36. Voluntary offerings as special services help to further defray the expenses of the last named order.

A further advance of three dollars, making nine dollars yearly, defrays all the dues of the Order of the 28, until the neophyte enters the Order of the 14, when three dollars more are added to the yearly dues, making twelve dollars in all.

An initiation fee of at least six dollars is expected of each neophyte of the Temple previous to initiation in the interior orders to cover expenses of the same.

To avoid any confusion in regard to the dues of different divisions of the body as a whole, we will repeat the given directions:

Members of the Outer Court and Order of the 36.....	\$ 6.00 yearly
Members of the Order of the 28.....	9.00 yearly
Members of the Order of the 14.....	12.00 yearly

FRANCIA A. LA DUE,
Guardian in Chief.

WILLIAM H. DOWER,
Official Head.

NEW BOOKS.

"THE SEER AND MASTER," a study of what man is and what he can be, by James B. Estee. An interesting and scientific booklet dealing with the methods of attaining truth through science, religion and philosophy. Well written and worth reading.

"THE FUNDAMENTAL PRINCIPLES OF THE YI-KING, TAO, AND THE CABBALAS OF EGYPT AND THE HEBREWS," by Zeolia J. Boyle. A concise handbook on the influence of name on character. Explains numerology of names. While the book is well worth reading by one who is particularly interested in the science of numerology its definiteness is perhaps apt to be a danger in the hands of an amateur and should be used wisely as truth never crystallizes. We understand the book to be intended for the advanced student.

"AN INTRODUCTION TO THE STUDY OF THE TAROT," by Paul F. Case, aims to show its readers how to use the Tarot. The concise explanations and brief interpretations of the emblems are very satisfactory for quick and reliable reference. The practical value of the Tarot is very neatly given.

Any of the above may be ordered from The Azoth Publishing Co., 1400 Broadway, New York City, or from Halcyon Book Concern, Halcyon, Calif.

J. W. D.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The Twenty-first Annual Convention of the Temple of the People was well attended from the standpoint of high forces as well as interesting personalities.



The Temple Organization having now attained the status in years of age mathematically indexed by the triple seven, should henceforth put aside the trifles of adolescence and go forward with the powerful strides of one who is "of age."



And there are signs that the coming year and years will see many important things accomplished that have up to now hung in the etheric universe—in the world of the ideal.



Whatever may be accomplished, however, in outer ways the great fact remains that an organization that has survived the strains and stresses of twenty-one years and is more virile than ever has in it the seeds of success that cannot be measured by any human computation.



It may not be amiss also to remark in passing that the *founders* of the Temple work are still with it, and guiding its affairs as closely as ever, which is an assurance that the same high forces that brought the Temple into being are still using it as actively as ever for a world work.



But a friend has well said: "Words are like clouds, but deeds are like the rain that falls on the dry ground." And it is the doing of the little things well and thoroughly that leads to perfection of the greater things. As has also been said, God is perfected by the perfection of his minute parts. And imperfection

sometimes in a small detail may make a being or a machine very deficient.



Aside from the grand teachings on the mysteries of life and being that the Temple has been putting forth for the past twenty years, the great fact remains that it has gathered together a strong nucleus of souls imbued with the true spirit of unselfish service to and for all humanity without distinctions—and this nucleus is in reality our greatest asset. With such a nucleus the *highest success is possible* from the material as well as from the spiritual sides of life.



In addition to the spirit of service and high aspirations of Temple members, such members who have been associated with the work for some years find that they possess an invaluable inner and outer knowledge of the fundamentals on which the cosmos is built, —on which soul and mental structure is built, thus enabling them to work with inner power, become real teachers to those who are seeking the path of light that leads to greater service and wisdom.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 173

HARMONY.

Oh, to sit alone in the midst of nature, to listen to the rustling of the trees, the rippling of the streamlet as it flows on and on, emptying its waters into lakes and rivers, until finally it joins the great ocean!

Even as the streamlet progresses, so does man progress in evolution. Not only in the streamlet does man find a hidden treasure, but in all nature, the buzz of the bee, the song of the bird, the perfume of the flower, and even the sighing of the wind through the trees.

Oh, nature has many treasures, but of all its treasures the most precious is that of harmony—the harmony of sound and beauty; and in all nature lies harmony.

Nature's harmony is always beautiful, but when the orchestra of man blends in with that of nature, letting its music ring out

over the world with every instrument in tune, then there is perfect harmony.

LIFE.

On the battlefield of death Life lay bleeding. The sacred candle of her heart was shedding its last rays. "Oh, light! give me light!" was her ever ceaseless cry.

All through the dark night Life lay blinded with pain and sin. Finally the long hours whiled away, and the faint tint of dawn slowly spread itself across that field of blood, revealing a ghastly sight, and murmurs of dying men broke the deadly silence. Slowly, slowly the dawn was stealing over the sky, and the arms of the suffering men were raised heavenward, crying "Light! light!"; and with her comrades Life raised her arms and sounded her cry with theirs.

As the dawn had come so had Peace come. She came in all her glory and beauty, bearing her golden goblet. From man to man she went, kneeling at their sides, laying a cool, soothing hand upon them, calming their rage and soothing the pain. To each one she raised her golden goblet to their lips and bade them drink.

At last Peace reached the side of Life, and kneeling at her side passed her hand, oh, so gently over the burning forehead; and in that moment all pain and sin had vanished and Life was clean. Peace then raised the golden goblet to the lips of Life and bade her drink of its cooling water. Long and eagerly did Life drink. When at last she raised her head again her eyes met those of Peace, and the light in her heart flamed upward, for lo! what once had been the battlefield was now transfigured into a glorious wonder. All about her birds sang; flowers bloomed; soft green grass grew beneath her and around her; trees rustled their green leaves; all nature was in bloom.

Life's comrades were there, but not as they had been before. Life did not see their blood-stained bodies, but saw their souls instead. What glorious souls! Their light radiated about them, drawing each soul nearer together. The flame of the candle in Life's heart flamed up, up, still higher up, growing brighter and brighter, until with all its force it burst from its prison cell and with one bound it had joined its comrades and had united with them into one.

By MARGARET DEVEREUX,

Aged 12.

TEMPLE ACTIVITIES AND NOTICES.

THE TEMPLE DUES.

After due and serious consideration from all angles we have deemed it wise and expedient at this time to raise the yearly Temple dues of members from \$2 to \$6 per year.

Even before the present high cost of everything the Temple found it impossible to give to members what it had to give because of lack of financial means of printing and issuing teachings and correlative matter that is available abundantly were means at hand to do so. Consequently members have not received through THE ARTISAN or in other ways what might have been sent out. With the yearly dues increased we think that not only can THE ARTISAN be enlarged and made more attractive for members and the general public, but we will be able to put matter of much occult value in the hands of every member of the Temple of the People.

THE TEMPLE ARTISAN being the official organ of the Temple of the People is sent to each member, the cost for which is covered by their yearly dues. We are aware that we have in our ranks many most worthy souls who have found it difficult to pay nominal dues of the past. We wish all such to understand that they will continue in good standing if they continue to pay the same amount of dues as before, for in the last analysis it is *hearts* and not dollars that the Master wishes to enroll in the Temple as a nucleus of true Brotherhood.

Those who have the good outer Karma to be able to pay the increase will know they are helping the whole, while those unable to pay the full increase may be doing vast unifying work on inner planes even more important than paying out dollars.

The increase will begin with the October payment. All old members will pay the old rate up to that time. For new incoming members the new rate obtains at once. We trust you will all catch the spirit in which this increase of dues is made, the main purpose of which is to make the Temple more efficient in helping each individual member as well as humanity generally.

In all sincerity,

FRANCIA A. LA DUE,
Guardian in Chief.

WILLIAM H. DOWER,
Official Head.

* * * *

Under title of "Information Concerning Dues" in this number

will be found definite information as to dues in some of the orders of the Temple organization. This notice will serve to correct the notice given in the June ARTISAN.

* * * *

On June 25th last Sarah A. Merrill Briggs and Franklin Wolff were united in marriage at the Temple Cottage Headquarters under Temple auspices and by the Temple marriage service, the officiating priests being F. A. La Due and W. H. Dower. The marriage was made a part of the regular Square meeting with a full attendance of all resident members and friends. Light refreshments were served after the services. All Temple members and friends will wish our newly wedded comrades the fullest measure of happiness in their unified service to the highest ideals.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price, \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

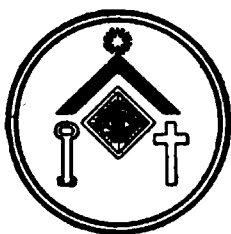
Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

The Temple Artisan

Vol. XXI. SEPTEMBER-OCTOBER, 1920

No. 4-5

Behold, I give



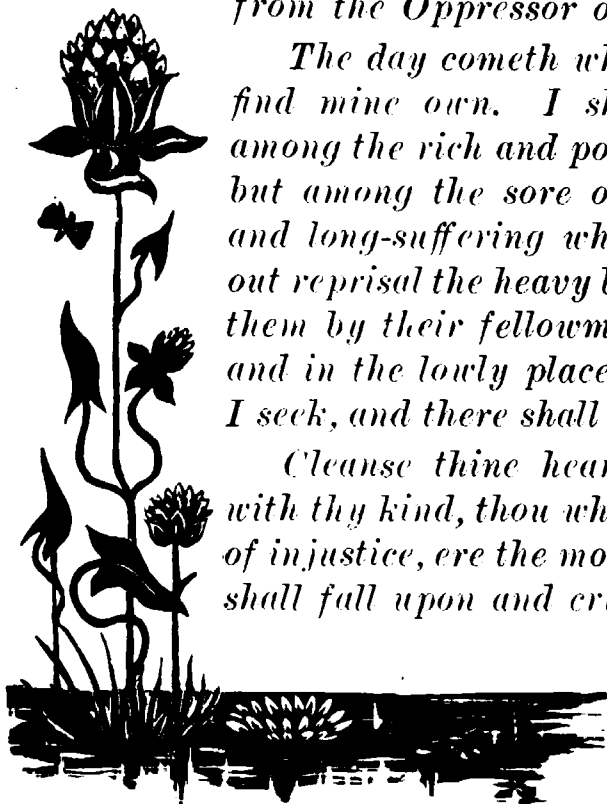
unto thee a key.

MAKE PEACE.

I will come unto thee and smite thee, saith the Ancient of Days, if thou heedest not my commands to deal righteously with thy brethren, for I am thy Lord who loveth thee. I will smite thee in love to save thee from the Oppressor of Souls.

The day cometh when I shall seek and find mine own. I shall not find many among the rich and powerful of the earth, but among the sore oppressed, the meek and long-suffering who have borne without reprisal the heavy burdens thrust upon them by their fellowmen. In the valleys and in the lowly places of the earth shall I seek, and there shall I find mine own.

Cleanse thine heart and make peace with thy kind, thou who bearest the sword of injustice, ere the mountain of my wrath shall fall upon and crush thee.



TWENTY-FIRST ANNUAL CONVENTION OF TEMPLE MEMBERS.

There was the usual appreciated preliminary social meeting on Saturday evening of July 31 in the Halcyon Parlors with all visiting members and friends attending. In addition to the social features a musical programme of unusual excellence was rendered, Henry Cowell and D. Z. Rudhyar interpreting the modern school of music. Dr. Little, Otto Westfelt and Mr. and Mrs. Weaver rendered their usual excellent selections, vocal and instrumental. Mrs. Florence Currier of Fall River, Mass., enlivened the evening with interesting readings. The Reception Committee served refreshments, after which the meeting dispersed to meet in formal session the following morning.

FIRST MEETING OF THE CONVENTION.

This meeting was held in the Halcyon Parlors. After a piano selection by Edgar Cleatham, Dr. Dower invoked the blessing of the Masters of Light and Wisdom on the meetings to be held in the following words: "In the name of the universal brotherhood of humanity, without distinction of race, color, or creed, I formally open this convention and invoke the blessing of the Masters of Love and Wisdom, on all our meetings, that we may be helped to assimilate greater forces and be more useful servants of those who so guide our evolution." The Words of Force were then recited, the Convocation Hymn and Great Unifier sung by all in unison, after which Mrs. Francia A. La Due, Guardian in Chief, read the Master's message to the Convention.

THE MASTER'S MESSAGE.

I give you warm greetings, my sons and daughters of long past ages, and neophytes of the Temple, today!

To my sorrow I must say it, it is one of the saddest days of the Iron Age. Its sadness is due to the wilful casting aside or misuse of many of the great opportunities life has so generously offered mankind for combining the essentials of both spiritual and material life whenever and wherever it was possible, and bringing to bear the forces so aroused for solving the heavy world problems of today.

The ruling spirit of unrest and disruption has seized upon the masses of mankind who, as a result of their contact with the ambition, selfishness, and arrogance of men in high places, have been driven into a state of desperation

from which there can be but one of two eventualities. While this is all deplorable from the material side of life, it is still more so from the spiritual and religious side. The essentials of spiritual progress are first of all humility, unselfishness, and compassion, and if these attributes in one class of humanity are smothered by the inhumanity of another class who are in positions of authority, there can be but little spiritual advance for either class.

If this evil spirit of disruption enters a body which has been previously formed by the White Brotherhood for the purpose of recombining the units of a group soul who have been scattered to the four corners of the earth, and they can be gathered into the body where they karmically belong, thus making the body powerful enough to resist the antagonistic forces directed against it, it can overcome that spirit of disruption. In the process the body as a whole will have gained a long step up the ladder of spiritual and material development. This may be done in one instance if the scattered Theosophists over the world could be gathered into the Temple of the People, where they actually belong by karmic right, however unconscious of that fact they now are.

One of the most deplorable features of the present era is the neglect of religious and philosophical training of children by many parents. Such neglect is often due to ignorance of the fact that the first seven years of a child's life is the period when the most intensive growth takes place in the substance of certain brain centers which are more impressionable by the influences of high spiritual entities than at any other period of physical life.

In the passing of a soul from spiritual and higher astral planes to the physical plane by means of rebirth, that soul brings back memories of its previous existence upon those interior planes as well as of the intermediate states. These memories are impressed upon the brain of the reincarnating soul which are revived in vision or in concentration somewhat as mental pictures. It is also during these periods between incarnations that the soul has fixed within its aura the impressions of experiences lived through during previous earth lives, and many of the statements made by children which are believed by older people to be false or exaggerated are actually related to events occurring in previous incarnations. Such impressions fade away from the mind as the years pass, if they are not frequently revived and so kept permanently alive by right training during the first seven-year cycle of physical life, that is, until the connections between soul and body have been permanently established. Nothing in the line of modern education on general lines can make up for the loss sustained as a result of the neglect of such training by the parents of a younger generation.

It is to you and others who, like you, have had the advantages given by the Masters of Compassion during the last half century that the world in general will have to look for the turning of the present tide of irreligion and of unbelief in the actual existence of Deity and also of the permanence of a spiritual hierarchy,—a host of arch angels—whatever be the names bestowed by man upon its units. If the higher ideals of brotherhood as taught by the Masters are destroyed by the selfishness of the parents and their materialistic concepts are allowed to filter into the minds of young children as a result of indifference or of contempt for religion when either subject is commonly discussed in their hearing, those first impressions are lost or covered up, and

it is upon the retention of those impressions that is formed the substratum of future belief in the reality of the Fatherhood of God and the brotherhood of man. It is upon some measure of realization of brotherhood as a fact in nature and in man that a well informed man is led to combine his interests for religious as well as material purposes with others having the same ideals and purposes, thereby proving the reality of such relationship.

The splitting apart of the original body, formed by H. P. Blavatsky under direction of the Masters, opened the way for the present work of the spirit of disruption—the spiritual director of the black brotherhood—and the fragments of that body are scattered far and wide. Every effort made by you to reassemble those fragments, and especially to combine the units of the younger generation in the present day who have been born of the original members of that body and who have been drawn together in other secondary organizations, is of vital importance. Many of the deep truths of the Wisdom Religion as previously taught have been lost or prostituted. The selfish business and other material interests are quick to respond to the call for combination; but the real interests of the soul have been largely served by the forces of disruption, in the present era, and the consequence is there is no religious combination today strong enough by itself to carry the day when a great issue between righteousness and unrighteousness is at stake. The original body of highly trained students have allowed their children to drift into innumerable factions and to absorb many false ideas of life.

A tremendous work is before those who recognize the dangers which threaten the world. But on the other hand, the opportunities for the gaining of reward far in excess of these dangers, were never so great as now. When the religious instincts of a race or a nation are smothered there is no hope of social or political equalization, the very heart center of a people is thereby inhibited and this is what threatens every nation of the world today. It is not so much the forms or sects of religion that are at stake, but the divine spark in the heart of each individual, the spark which springs from the spiritual fire of the God-head and which only the will of man can smother in that heart.

Keep that spark alive, my children, whatever may come to you, for that is your salvation though the heavens fall and the earth melt away.

In loving remembrance,

Your Father,

HILARION.

CONVENTION MESSAGE.

BY THE GUARDIAN IN CHIEF.

My Dear Comrades:

With all my heart I welcome you home, your home and mine, "our Father's house," if we will have it so. It depends upon us individually as to what we will do about it. Some one has truthfully said, "Home is where the heart is." If our hearts are here, our home is here.

We are taught that there is a central point or cell in the heart of every living creature which encapsules the Divine Spark. Scientifically, the divinity

of this spark may be problematical, but that the seat of physical life is at that spot is an evident fact of nature. For the occultist the divinity of that life spark is as assured as is the beat of the pulse, and Halcyon is the heart in which we must encapsule the Divine Spark of the Temple.

The dynamo of God's love is throwing out a continuous stream of spiritual fiery sparks between aspiring souls. It depends upon whether we have created within our hearts a condition corresponding to an electric switch-board by means of which there may be a reciprocal interchange of loving thoughts and acts to and for each other as to whether God—the Divine Source of our being—can create the necessary spiritual magnetic field between Him and us, His children, which will enable us to make such interchange.

The necessity for conscious interdependence between human lives was never more clearly demonstrated than it has been within the past decade, and it daily becomes more evident between all Templars, and especially between those living in the vicinity of the Headquarters. The closer people are drawn together in a single environment the easier it is for them to become over-magnetized and so tend to fly apart at the least friction. It requires the substitution of an inter-etheric force which is still unrecognized in the great majority of mankind, to overcome the tendency toward excessive personal magnetism which continuity increases. One of the effects of the development of this inter-etheric force or energy is what we commonly term sympathy, and it is only by sympathetic understanding of the problem facing each member of a group of close associates that it is possible to maintain a harmonious relationship between them.

There is but one way in which that latent force can be developed where there is a lack of it in a human being, and that is by deliberate effort to cultivate it by power of will. This is done by understandingly studying the effects of callousness and coldness on one's own nature and conversely the effects of their opposites, and making specific efforts to enforce sympathetic action whenever opportunities occur. Not in what is sometimes termed "maudlin sympathy," but the active sympathy which is awakened by understanding and desire to help. Increased vibration of the sympathetic system of nerves in the body of man wields the key which may unlock the inner door of the heart. A responsive current is thereby set up between God and man; between spirit and matter.

Much difficulty is experienced by the great majority of people in understanding and appreciating the fact that in every act of man a definite force or form of energy,—a form of substance, is evolved within the physical and mental bodies of the individual man which is possible of being personally directed to a given purpose or end. Herein is a definite field for work by Templars, and I could suggest no other of more importance at this time.

The present is our opportunity to reach and help others into the Temple ranks. Some other soul is crying out for such help and is being denied by the indifference of some Templar, while the Masters reach out to us with outstretched hands for help in bringing that wanderer home. What are we doing in answer?

Lovingly, your sister,

G. IN C.

August 1, 1920.

BY THE SCRIBE.

As I look back over the past year with a view to putting into a few words the general keynote of the Temple vibrations during that period, it seems to differ from preceding years in that far more people have come to and passed through the Center than ever before. Each takes with him a subtle influence which he could not receive anywhere else, and even though he may forget that he ever visited the Center, the forces he contacted here will influence his whole life and indirectly the lives of all he may contact in the future. Possibly this is the chief function of the Center at this period, to furnish a place where many may come into direct contact with the great leavening Lodge forces and carry them away, spreading the subtle vibrations wherever they may go.

Those who are privileged to reside permanently at Halcyon have witnessed many changes for the better, among others a decided tendency towards the building up of a stronger residing place on the material plane. To do this as it must be done is a gigantic problem. Enthusiasm alone will not do it, faith alone will not, nor hope, nor work, nor money. Before the Temple descends to the earth, we will have to learn to co-relate many forces which are at present arrayed against one another. We will have to solve the problem of capital and labor, to find a common ground upon which the two may meet. We must overcome the semi-conscious antagonism which exists between the dreamer and the worker, find some higher vibration which will kill out the contempt which each feels for the other and recognize that all are equally important when viewed from a higher standpoint than the purely personal. Each has his own work to do and must do it in his own way. Otherwise he cannot function to the extent of his powers.

All the Masters ask is willingness to help. Give this, and out of the pain and turmoil which will result from the conflict between the desire to help and the pulling down forces of the personal self will come the *ability* to help and the *knowledge* of *how* to do so. As each stone in the Temple becomes ready it slips silently into place, unknown to its fellows and perhaps also to itself. Perhaps it may know its place and function there with full consciousness, perhaps at times only may the knowledge enter the brain-mind. But we may rest assured that so long as we are willing to enter, no power can stop us from becoming a part of the Temple structure.

And now, one word regarding conditions at Halcyon. To the writer it seems as though here the rays of experience were concentrated into a shorter period of time than elsewhere. We pass through the extremes with greater rapidity, the dross of our natures is being burned out more rapidly, and the extremes, both good and bad, are thrown to the surface. We are thrown closely together, and in the contact frictions will arise. May this not eventually result in a more complete understanding of the motives of those who are different from ourselves, a broad tolerance which shall overcome the petty distinctions of personality and idiosyncrasy? If we can maintain this attitude and keep on working, I fully believe that the Temple will be built at Halcyon, not so much as the result of our personal efforts to build it this way or that way, but rather in spite of them.

ERNEST HARRISON.

FINANCIAL REPORT OF THE PUBLICITY DEPARTMENT FOR THE YEAR ENDING AUGUST 1, 1920.

RECEIPTS.

Christmas Cards	\$ 178.43
Correspondence Courses	249.52
Contributions	34.10
Mirror of Destiny.....	21.37
Approaching Avatar	42.27
Order 36 Students.....	4.35
Open Court Students.....	16.63
Kabalascopes	6.10
Sale of Propaganda Literature.....	1.80
White City Fund.....	44.00
Library Income	70.82
Total receipts	\$ 669.39
Cash on hand August 1, 1919.....	256.54
Total	\$ 925.93

DISBURSEMENTS.

General Expenses (paper, mimeograph supplies, typewriter).....	\$ 237.01
Printing	135.83
Stamps	141.67
Library:	
General Expenses	6.30
Purchases	50.28
Total	\$ 571.09
Cash on hand.....	354.84
Grand total	\$ 925.93

MONIES SENT TO OTHER DEPARTMENTS.

ARTISANS	\$ 21.70
Halcyon Book Concern.....	12.05
Monies to Treasurer.....	151.27
Offerings given to Guardian in Chief.....	282.52
Total	\$ 467.52

Respectfully submitted,

SARAH A. MERRELL-WOLFF,
General Secretary.

For my comrades in Convention gathered, I would weave a message of purest love. The strands of that weaving are intertwined with ages of ceaseless effort, of travail and of attainment. I pray you listen to its wording with your inner ears, for words are frail and imperfect carriers of the substance of the message. In form, it is One, yet Three, and the three-fold aspect is named Order, Beauty, Freedom. The One, is the "Word" we may place in Form through this three-fold aspect.

As through the physical heart flows the blood stream which nourishes

the body it sustains, so through the spiritual heart flows Love which nourishes the spiritual body even as the blood nourishes the physical form. As through the heart of the Blue Star flows the love force that feeds the souls of those who are a part of the Inner Temple, so through the Red Star flow the Forces of Testing which determine our power to endure, to perceive and to "Stand." Through the Central Chamber of Initiation, when it is builded, will flow the Forces which will nourish the White City.

As the time rapidly approaches when a precipitation into material form of the Lodge Plan will occur, your publicity line seeks to place before you the three-fold aspect of the "Word" we, as a Group, are to attempt to speak. ORDER: Order is Heaven's first law, it is said, and under Order falls the perfect alignment of the Plan the Lodge seeks to place in form for the Sixth Race. We will be tempted in many ways to break away from that Plan; events will SEEM to make it advisable, but, if we resolutely determine to lay those lines straight and in accord with the Inner Plan, the power to establish Unity and to build gloriously will be poured out upon us.

BEAUTY: Beauty must ensoul our building. Master has indicated that no soul can unfold its true powers in an environment where imperfection, ugly exteriors, inharmonious colors, crowded conditions, or crooked lines are manifested. Therefore upon those of us who have been given the alignment and apportionment of land is placed a most serious responsibility. I would plead that we lay the form of the outer plan broadly, magnificently, beautifully. If we do, the power to so build will sweep us forward to victory. But, if we so plan, and then lay our lines meanly, crowding our buildings as they do in the slums of great cities, on tiny lots, we will fail, fail utterly; for no White City can be builded under such alignment. An inflexible effort to outer the Lodge Plan along broad, open, generous and all-inclusive lines, will draw to us the Constructive Forces which the world has long rejected, and we will be enabled to make live in terms of matter the beauty of Divine Order, the enduring character of Spiritual Harmony.

The Initiations of poverty are severe, but the Initiations of wealth are almost insurmountable. With the first move towards basic construction will appear those who seek material success only, and with them will come those forms of envy, jealousy and self-seeking which are the inevitable concomitants of any construction using earthly wealth as one of its tools. Therefore, a selfless loyalty to our Leaders and to each other is absolutely essential if we would win successfully through factional disputes and envious separative forces.

Let us ever remember that he who is wise seeks not to stand in the brilliant light of leadership; that to stand as a leader in the true sense is to suffer and to be misunderstood. In the Great White Brotherhood, those who are most wise and most loving, lead, and they offer leadership only to those who seek it not, but whose great love calls them to make the great sacrifice. A Master has said: "The power desired by a true disciple is that which will make him appear as nothing in the eyes of men."

The feeling is with me that, as a group, we are facing the point in our evolution symbolized by the "Moment of Choice." Will we have the courage to forget our personal selves and seek only the greater good of us all? Can we manifest the Humility of the truly Great, the Loyalty of the truly Wise,

and build with a unity of purpose and a selfless love? Or, will we, too, be swept away by the power of "Mammon," and accept a SEEMINGLY greater financial income providing we break the true lines of the Lodge Plan? Will we, too, through a clever turning of words here, a clever manipulation of personality there, seek to gain a seemingly greater Power? My comrades, the difficult times that are past are as nothing to those which are to come, and we will be seared and burned by the Rod of Gold if we deviate from the Plan submitted by the Masters, or from each other.

FREEDOM: To a stricken world, I cry the word aloud: FREEDOM!
That which ye bind, ye free!

That which ye kill, ye make alive!

That which ye silence, ye ensoul with Power!

FREEDOM: To my Temple comrades, I cry the word aloud! FREEDOM! OPEN WIDE the Outer Doors, Open wide the Inner Doors, Open your hearts, your souls, your minds, that the New Day may be born, and Humanity gain the power to pass the Guardian of its Golden Gates.

"Build ye my Temple; let the White Flame arise, and once again will I enter in, to heal and to bless mankind."

SARAH A. MERRELL-WOLFF.

BY THE TREASURER.

Friends, sisters and brothers, comrades in the work of the Master, greetings and affection. May you realize, though only in part, with just what joy we receive you this home-coming.

I have wondered what my message to you should be this morning and if there were any message I could give through mere words. If I could actually reach you in the realm of deeper understanding something indeed would be accomplished.

We know your interest in all that pertains to the work. Many questions arise in your minds, many suggestions come to you in regard to methods which might be used to bring about best success.

How can the conditions of the equation be fulfilled, said in terms of number values so as to give actual material satisfaction? The answer comes at once, positively, repeatedly, finally—It cannot be done.

If with all your hearts, if with all your effort you make kindly observation you will readily see the existing conditions, you will find the right proportions, you will secure the poise which will steady the mechanism of the entire movement and permit the truest, the most practical, the most far-reaching work to be done, and you will find satisfaction, understanding and detailed knowledge in regard to funds and figures also. There is no other way. Each year proves this more clearly than the year before. There is no satisfaction in mere figures. It requires spiritual understanding itself to liquidate doubt, unfaith and hesitancy and to ensoul suggestions with a force that makes them practically spiritually possible.

As we work with faith and good cheer we add to our tasks the joy of duty and our capacity for work is increased.

If our brothers and sisters come with watchful eye for existing needs

and with willingness to serve in quiet, unobtrusive way much can be accomplished. If through the coming year there can flow through the work a steady influx of energy and life force, we may look forward to the fulfillment of hope in the work we have set out to do and so beautifully expressed in the following lines sent out for meditation:

"May hope fulfilled sing its glad song in thine heart this *Day of Christ*, and may the star of evening whisper a paean of praise in thine heart as thou seekest thy rest."

FINANCIAL STATEMENT.

Cash on hand July 15, 1919.....	\$	59.70
Dues received during year.....		498.80
Helping Hand Offerings.....		753.05
Total Receipts	\$	1,311.55
Expenses—		
TEMPLE ARTISAN, Printing.....	\$	676.75
Stamps		85.55
Headquarters Expenses		183.50
Stationery Supplies		109.25
Halcyon Print Shop.....		87.18
Incidentals		24.39
		1,166.62
Balance on hand July 15, 1920.....	\$	144.93

JANE W. DOWER.

BY THE OFFICIAL HEAD.

Dear Comrades of the Temple:

In the message of last year attention was directed to the importance of making the Temple a center for the equilibration of world conditions, and that if the Temple as an organic unity could establish the *cross of balance* in itself, such strong harmonizing vibrations would go out to the world that they would help immensely in bringing order out of the present chaotic world conditions. In other words, as was said in the last year's message, we must not vibrate on any of the extremes of life, whether it be in the spiritual, mental, economic, or political fields of action. And this means that we must find the middle path, which always can be found if we look aright.

The middle path, as has been pointed out, is the path of the Christ, the path of reconstruction. Standing firmly on this middle path, we have the power to draw on the extremes and use them intelligently and wisely and not *be used by them*. To be used by an extreme leads to fanaticism and worse. To do what we can do and should do, the Temple must put these forces into action in concrete terms. That is, from the spiritual standpoint we must accept the fundamental truth of the middle path and transmuting all prejudices and biases and personalities, allow the forces of the middle path to radiate and manifest in our own lives and to those around us.

We must also as a collective body endeavor to put into concrete action the forces of the middle path in outer or economic work for the world. Our opportunities for doing this may seem small, but we have a start in this

direction through certain phases of outer work, and if we put ourselves in the right attitude of helpfulness, the law of supply and demand will undoubtedly operate and extend this beginning indefinitely; and instead of this outer work being comparatively unknown, it can become a potent factor in the evolution of society, industrially and otherwise. Certain forces seem to be pointing in the right direction for bringing this about at the present time. Let us be prepared to accept the opportunity if it comes and thus become one with the Great Law that moves for righteousness.

The middle path is ever the center for unification, and wherever unification is at work you can be quite sure that there the force of the Christos is operating. As we know, this is the Messianic cycle. An Avatar, a great Light, is descending into the aura of the human race. As this great Light has come closer to humanity, old conditions have been disturbed and are in process of transmutation. These conditions refer not only to the political, but also to the mental and spiritual life of nations and peoples. This great Light will bring the New Day upon the earth. For centuries past, so to speak, the world has been in the night-time. Darkness, ignorance, and superstition have ruled the races of the earth, and this darkness, superstition and ignorance have been powerfully entrenched in all the customs, traditions, and creeds of the past. As when the sun rises in the morning effulgently and the creatures of darkness and of the underworld disappear, so as the light of the Avatar comes closer to the life of humanity, the forces of ignorance, superstition and selfish rule have been disturbed and put to flight. But in this process, as we have seen during the past five or six years, the whole world has been unsettled, and we are still in the stage of fermentation, which is but a step in the process of transmutation. With the still nearer approach of the Avataric Light, the old order of things will crumble more and more and will disappear, to be replaced by an order of life more in accord with natural and divine law.

It has been said that the middle path is the Christos, and the Avatar is the Christos; and therefore, in this process of transmutation in the various fields of world action, the line of cleavage, so to speak, between all of the extremes will follow the line of the middle path; and if we wish to work with the Avatar and the Christos, we will turn ourselves to that fundamental line, seeking ever with highest discrimination to find the medium between any two given extremes.

And the coming of the Avatar will sound the keynote for the new cycle. The conditions of the old cycle must practically be over before He can come in full measure. This means the stabilizing of conditions on the truth of the middle path before the great event occurs. This stabilization, then, will mean that the world will have evolved out of its present chaos and will have become sufficiently unified to take the next step as a whole. It will mean, in other words, the real beginning in concrete terms on the earth of the universal republic, and this naturally means the beginning of the real universal brotherhood of all humanity without distinction. It will also mean that at last the children of man will have been able to establish on the earth conditions that will prevent wars; in other words, a condition of universal peace. On this foundation and on this foundation alone can the

Avatar appear to sound the keynote of the next cycle, the step that will open the door for the Golden Age.

No higher ideal can be offered to human beings, and Temple members should feel it a great privilege to have the opportunity of putting themselves in line with such a glorious work. It is a work, however, that will test the highest discrimination, for it will be based, as has been pointed out, on the ability to discern and follow the middle path between all extremes of life and action.

Last year we received a message from the Master relative to the Lodge attitude on the League of Nations. In that message we were told that every effort made for unifying the races of the earth has its primary impulse in the heart of the Great White Lodge. It was also stated that the privation or ideal form establishing a brotherhood of nations has hung in the etheric universe for ages and has been realized on other planets. It was also stated that every organized attempt to unite mankind for the establishment of a spiritual, social, or political purpose has been the result of the intuitive perception of some aspect of this ideal form by some one or more progressive souls on earth.

It was also pointed out that all such efforts to establish a brotherhood of nations on earth for the unifying purpose named have always met with the strongest kind of opposition on the part of the initiates of the Black Lodge who, up to the present time, have been able to thwart the externalization of this great ideal and have therefore made this planet the hell it has been for countless numbers of human beings. The present effort to form this brotherhood of the League of Nations has been obstructed and thwarted up to this time. If it is not formed fully, which means participation in it of the great leading nations of the earth, nothing can prevent disrupting forces becoming rampant and wars and more wars following.

In this Avatic cycle it is absolutely necessary that a League of Nations be formed, in order that constructive and harmonizing forces may become operative among the nations of the earth, which forces will thus serve to uplift humanity mentally and spiritually. We can also say that this League of Nations must be formed along the lines indicated, if the Avatar is expected to accomplish his work. The Master's prophecy given as far back as 1898 would seem to point out that this brotherhood of nations must be formed in order to give the base, so to speak, for the feet of the Avatar to stand upon. The last sentence of that prophecy conveys that meaning in these words: "The lion, the bear, the ox, the eagle, the bull, and the snake will form the hexagon, the sixth, from which the square, the fourth, will rise to build the cornerstone for the feet of the Avatar to rest upon."

We have been given the opportunity and responsibility of forming a matrix or nucleus of a universal brotherhood of all humanity. By that I mean all peoples attuned similarly to the high ideals of the Temple are given that opportunity, whether they happen to belong to one particular organization or no organization at all. *It is the spirit that counts.*

The Temple people of our particular organization have their particular work to do, their keynote to sound. This may be summed up concretely to be the establishment in this particular section of the planet of a strong educational or teaching center that will send forth to all parts of the earth the

teachings and ideals of a constructive philosophy that will help the peoples of the earth to understand the fundamental verities of existence, as a result of which they will be able to co-ordinate their efforts and relationships and thus promote universal harmony and peace.

The other aspect is to build right here where we have the center of our movement a concrete organism, let us call it a city, in which all who are interested in the ideals before mentioned may gather and work unitedly for their externalization, where also will be built a great temple of religious and scientific learning, the architecture, proportions and ornamentalions of which will embody and reveal fundamental truths on which the universe and the soul of man are built.

It is a great and worthy ideal and not impossible of attainment, if we will all bend our energies in the right direction. Certain forces seem to be present this year which would indicate that important beginnings will be made for the definite bringing into existence the first form, so to speak, of these ideals that we all have so earnestly hoped for since the inception of the Temple work. I refer specifically to the building of the Temple structure itself and the city that will surround it. Definite presentations of this subject will be given at another session of the convention.

THE ESOTERIC SECTION OF THE TEMPLE.

While little can be said in detail in this address concerning these inner departments, yet it is permissible to state that they are growing in strength and power with every passing year, gathering into these inner ranks a stronger and stronger nucleus of souls eager for more truth and light and in whom is inculcated more and more the spirit of unselfish service to the world. As a result of the forces and teachings which students of these inner groups assimilate, there will grow up within the Temple sphere many teachers and leaders who will be able to help humanity powerfully and efficiently as time goes on and as crises demand such teachers and leaders. In this way, by virtue of the work of these inner departments the plans of the Masters of Wisdom for helping the world may be greatly advanced.

THE HELPING HAND.

This important and vitally necessary department of the Temple has been accomplishing its usual efficient work during the past year, sending out to the members generally helpful messages and receiving from the members contributions so vitally necessary for perpetuating the general work of the Temple, such as the printing of *THE ARTISAN*, letterheads, postage, etc., all of which make great inroads into the total moneys received, as well as paying various kinds of office expenses and contributing in many ways to holding the work of the Temple together by virtue of just what its name implies, the helping hand.

Members should endeavor to do their full duty to this important department, realizing how fundamental it is to the very existence of the Temple itself. Whatever contributions they may feel inclined to give to other sources or departments should not curtail their contributions to this department, for if they do so curtail contributions, the work of the Temple will suffer as a whole. We will be unable to get out *THE ARTISAN* or will have to make it

smaller in size. Not only would this apply to *THE ARTISAN*, but to other necessary foundations on which the Temple rests for continuing its influence among its members and in the world.

TEMPLE DUES.

After mature deliberation it has been decided to increase the Temple dues from \$2.00 a year to \$6.00, which covers all dues except those of the 28 and 14. The very high cost of everything has made this experiment imperative. With old members, that is, members who are in the Temple at the present time, this change will not go into effect until the October payment of dues comes around. For all new members, incoming members, it applies at once. It should be distinctly understood that this increase of dues will not affect the status of any who may be unable to pay the full amount. There have always been members of the Temple who have been unable to pay even the full amount of \$2.00 per year. These have always been held in good standing if they but indicated their inability to pay, yet maintaining interest in the work, for as has been said repeatedly, it is hearts that the Master wishes to gather together and not dollars.

We expect that substantial benefits will come to the Temple members as a result of this increase in dues. It will be possible to give out more teachings in printed and other form, as well as enlarging *THE ARTISAN*, increasing the number of its pages and adding features of interest, thus helping members individually and the work as a whole in spreading more widely the Temple light.

CHILDREN'S DEPARTMENT.

This work has gone on steadily and quietly as usual. The hearts of many children in various parts of the land are being touched by the literature that goes out steadily from this department. The fundamental lessons of truth and life may not always be appreciated by the children when they receive them, but as has been proved in many instances, as they grow older and reach the age of introspection they look back on their Temple Builders' lessons and influences and realize the great worth of what was given them. Thus their consciousness becomes modified through the light of higher truth which is sent forth so abundantly and earnestly through this important department.

It is to be hoped that some day the valuable children's lessons may all be printed and made available for general use, as the truths that have been sent forth in them will help adults as much as children.

PRINTING OFFICE.

As was pointed out last year, this is a private enterprise of Mr. W. H. Thompson and Mrs. Louise Awerdick. This last year the office has been extended and a large press added to the equipment. This equipment is under rental at the present time to non-Temple members, but the right has been reserved for the Temple to get out much of its printing there under the work of Mrs. Awerdick. The parties renting the equipment are now getting out a weekly paper promoting the interests of this section generally. The Temple has no connection whatsoever with this publication; but with a well equipped printing plant in our midst controlled by our own members and with a very efficient man in charge who, though now but renting it, is yet

available for all kinds of Temple printing work that we may require, this office is a valuable asset in our midst and no doubt will be used extensively in the future for promoting our publicity work.

BOOK DEPARTMENT.

This department, as was announced some months ago, is now definitely under the auspices of the Temple. It is still limited in its usefulness, but exercises, nevertheless, a very useful function, listing interesting, instructive, and wholesome books of occult philosophy and thought, thus helping members to procure such books. This department will gradually extend the number of books which it will sell and undoubtedly become an important factor in spreading the influence of the Temple work, especially as it is able to combine the publication of books with its sales.

Up to the present time there are only a few of what may be called distinctively Temple books, but it is hoped that our members who have literary ability and philosophical knowledge will put their talents to work and so help to build up ultimately a distinct literature of Temple philosophy. The books that we may call distinctively Temple books, outside of Temple teachings, are "Beacon Fires," "From the Mountain Top," "Occultism for Beginners," "The Mirror of Destiny," and "The Approaching Avatar." It is to be hoped that every year will see this list added to.

PROPAGANDA.

This publicity department has accomplished its usual fine work during the year, calling attention to the Temple far and wide as a result of its systematic methods under the devoted and efficient direction of Mrs. Wolff, the General Secretary. Her report sufficiently gives details, so it is unnecessary to enter further here.

RELIGION, SCIENCE, ECONOMICS.

This is the triune foundation on which the Temple is building. When the truths of these three aspects are correlated and practically applied on earth and in human life, the *Golden Age* will be here, the HOLY CITY will descend on earth—a NEW SPIRITUAL CONSCIOUSNESS will enter the races of the earth and a UNIVERSAL BROTHERHOOD OF ALL HUMANITY without distinctions will reign on this planet.

The Great Work of the Temple and its members is to transmit teachings and forces from inner spheres that will help humanity to understand the great fundamentals and the eternal verities on which the universe of body, soul and spirit is built, and to transmute all lower metals or forces into higher spiritual and moral qualities. This transmutation will bring the realization of the essential Unity of all Life and peoples, so that instead of present hatreds and antagonisms between races and individuals there will be a natural manifestation of altruistic forces on the basis of justice and liberty all embodied in a Universal Organism, a Brotherhood of Man without distinctions. This is the practical ideal that the Master Forces back of the Temple strive to externalize in the world of today. It is the Great Work that began ages ago, but as yet unfinished. We are helpful factors in perfecting this UNIVERSAL TEMPLE OF HUMANITY in proportion as we seek to benefit humanity rather than ourselves. No higher ideal can be offered to those who wish to attain the heights of life.

WILLIAM H. DOWER.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

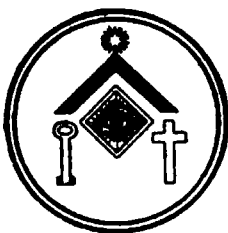
General Secretary, Temple of the People, Halcyon, Calif.

The Temple Artisan

Vol. XXI. NOVEMBER-DECEMBER, 1920

No. 6-7

Behold, I give



unto thee a key.

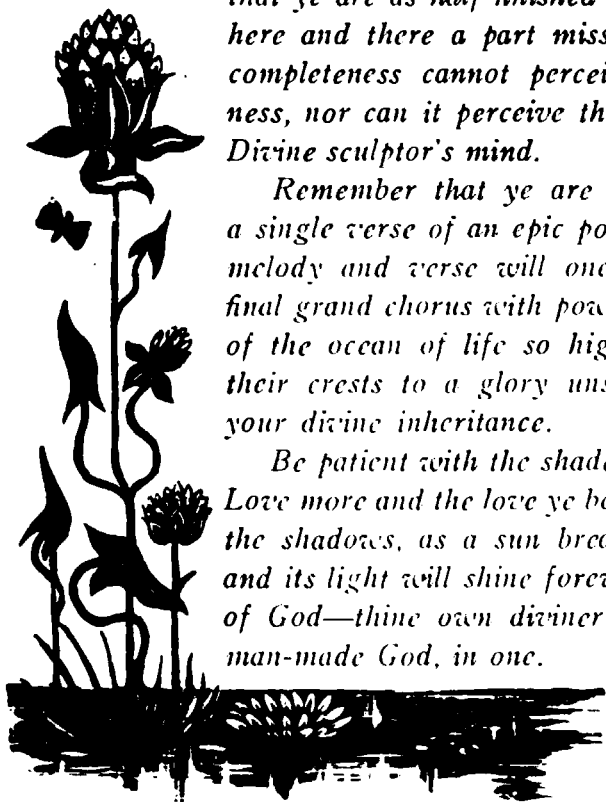
REMEMBER

Ah ye blind judges of the blind! Kings who are the sport of your subjects! Leaders coerced by your followers! Multitudes who ignorantly look and listen! Swept by a whirlwind of passion, hither and yon, ye embrace or kill your kind as impulse directs. Denying God, yet kneeling in abject fear at the least demonstration of His power. Mysteries that ye are, have pity on yourselves!

Remember ye, even as God remembers for you, that ye are as half finished works of sculpture with here and there a part missing or incomplete. Incompleteness cannot perceive its own incompleteness, nor can it perceive the completed ideal in the Divine sculptor's mind.

Remember that ye are as a half-sung melody, a single verse of an epic poem, and know that both melody and verse will one day help to swell the final grand chorus with power, and to lift the waves of the ocean of life so high that ye may pass on their crests to a glory unspeakable—the glory of your divine inheritance.

Be patient with the shades ye now are ensouling. Love more and the love ye bestow will break through the shadows, as a sun breaks through the clouds, and its light will shine forever on the finished work of God—thine own diviner self, God-made man—man-made God, in one.



THE COMING.

The Master comes; bow low thy head before Him,
 Prepare the way! why dost thou make delay?
 O'er all the earth the call goes ringing, swelling,
 Heed ye the call; prepare while yet ye may.

A Ray of Light Divine shoots forth from out the heavens,
 A spark of purest love from God—all Glorious
 Angelic hosts resound in strains celestial, hailing
 The mighty Conqueror and all-victorious.

He comes! to raise the earth—storm-riven
 To heights as yet undreamed of and to glory great
 Into the hearts of men He pours His truth and power.
 Open the Gates! receive Him ere too late.

Thy vision open wide; perceive the wondrous glory
 O'erspreading all the earth; fling open wide thy soul;
 Join in the songs of welcome to hail the Being Beauteous,
 Great Love and Will conjoined hath made a Perfect Whole.

The Master comes! make straight the path before Him,
 Within thine inmost heart respond thou to the call,
 Let shine thy light before Him, the darkness to enbrighten,
 Give to Him in full measure, thy love, thyself, thine all.

All Hail! thou Lord of Glory, receive our loving homage,
 We give to thee All-Glorious our hearts in love supreme,
 We join the angel hosts in songs of joy upwelling
 To fill all earth and heaven with welcome to our King.

Harper, Cal.

KATHARINE HILL WOOD.

DANGERS OF MEDIUMSHIP.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXXI.

The materialist or the doubting investigator of occult science probably will scout or ridicule the statement that great dangers lie in the investigation of psychic phenomena and mediumship, while to "one who knows" those dangers are appalling. But the latter is doubly handicapped in endeavoring to point out those dangers to a new investigator for he has first to prove that the state of matter in which and by which any such phenomenon is objectivized has a *bona-fide* existence, or if this be admitted he has also to prove it to be altogether a different thing than what it is supposed to be even by the average undeveloped psychic or spiritualist, though it has been largely by the efforts of some of the prominent spiritual-

ists that the said phenomena are coming into public notice in the west in recent days.

The believer in the return to earth of the disembodied human soul at the command of a sensitive or medium cannot be convinced of the fallacy of that belief until certain facts in the case are demonstrated beyond possibility of mistake by means of occult science.

Mundane science has already done much to establish the underlying truths of the ancient religions,—not the errors and superstitions with which those religions subsequently became encrusted, but their fundamental basis, the truths as taught by Krishna, Buddha, and Jesus. It has also proven that there is a necessity for a hypothetical ether as a medium for conducting light and sound and other electrical phenomena, notably by means of photography and the wireless telegraph and telephone, but it has not proved the pre-existence or after-existence of the soul of man.

Many scientists have also accepted the ancient belief in the One Life or the One Substance from which all forms and states of matter have been evolved or created, that is, set in motion and sustained from a pivotal point, as it were, and so created by means of different rates of mass motion and vibration. Science has also proven the reality of the law of cause and effect, the law of karma. Its next step seemingly would be the establishment of the truth of the re-embodiment of a central nucleus or soul, as it has already proven the fact of evolution,—progression, which is one aspect of reincarnation.

The hypothetical ether of science is in fact the lower aspect of the aether of the ancients,—the domain of the lower astral light and astral body. Beyond the aetheric is the akasha or higher astral, the plane or state of the purified soul. The lower astral light is the plane of all newly disembodied souls during the process of purification—an intermediate period between physical death and “the second death”—the release of the soul from bondage to matter.

The first sheath or model body of all forms is created, even as the physical body, primarily in and out of Etheric states of matter, and this model is called the astral double. The model is created before birth of the physical body and disintegrated after death of the body.

As the light of the sun can imprint and fix a picture on a sensitized plate, so may the light of God, the light of the spiritual Sun, imprint upon the ethero-astral substance every form, impulse, act, and thought of the individual soul throughout its long line of

incarnations; and while the results of those thoughts and deeds which are good remain a part of the soul after that second death, those of the opposite pole, evil, will remain a part of the astral body until it disintegrates in turn, after which its elements are reduced to chaos. And it is said to be these astral shells or bodies which are drawn to and temporarily galvanized into materialization by the medium who attracts them, when the materialization is genuine, instead of being the beautiful spiritual souls of the individuals who have gone from the physical and the lower astral planes into devachanic existence. Every human being has a lower side to his nature, and however it may be disguised, it is this lower aspect of the self which may be drawn back to earth during seances. Its appearance may have nothing to do with its real character; and when one thinks of the character of some of the human beings who are thrown into that lower astral all unprepared, full of revenge and of desire for sentient life at any cost, some of the dangers of tampering with that degree of life may be more easily understood.

This lower astral double may even take the semblance of an animal. These astral doubles or shells of evil minded men and women may take the forms of vicious beasts. The supposed legend of the were-wolf may have been founded on a psychic vision of such a beast. Occasional psychics have seen the form of a beautiful animal endowed with almost human intelligence which was clearly the galvanized shell of some human being. The attraction between some human beings and animals which has led to an undue attachment between them may have printed the features of the animal upon the astral shell of a recently defunct human body.

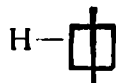
The purified, the good, do not remain on the astral plane for a great length of time, and once having passed on to a higher plane the average human soul can only be recalled at great danger to itself. The perfected Soul, a Master, can go to them, if need be, but it is because such a perfected Soul has made the great renunciation and has returned to the astral plane for the sake of humanity, though possessing power and wisdom of a godlike nature. Such an one would surely not require the assistance of a medium to openly appear to mankind.

The empty astral shell might be comparable to the skin shed by a snake, which, when filled out with gas, would seem to be a living snake, but in reality would have no vitality of itself.

Occult science claims that when mundane science is able to demonstrate the truth of reincarnation it will find that the vehicle

or body of the soul is created by a finer degree of electrical energy than are those forms of electricity which operate in gross matter, and that the soul is, materially speaking, a composite structure of all the sublimated powers and forces and substance that the persistent Ego has used to build up in turn all the bodies of its line of incarnations, and that it is this soul that returns each time to sentient life for experience at the expiration of its periodical eras of heavenly rest.

A gulf or barrier exists between the different planes of body, soul, and spirit. These barriers are the conditions which test the soul as to its fitness to pass from one plane of life to another, and the human body could no more contact those states and preserve physical life than it could touch a highly electrified wire without being instantaneously killed. These intermediate states or divisions, gulfs or walls of protection, as they are sometimes termed, are only passed when the Ego passes in and out of incarnation; and aside from the dangers before mentioned, both to the soul and to those who might presumably contact it, there is another reason of infinite importance why it should remain undisturbed after leaving the world of matter. A purified soul cannot go backward and forward through the gulfs that separate the different planes at will. If it returns to the astral or physical plane at the call of a medium, it must remain there indefinitely until released by some higher entity or regains the power to repass.



ANGLES OF SCIENCE.

RESONANCE IN NATURE.

Most of us, as children, have picked up a sea-shell and listened to the low murmur which it sent forth, as though still echoing the sounds heard in its birthplace. While it is not truly the whisper of the sea that is coming from the shell, the case is illustrative of one of the most fundamental laws of Nature, the principles of Resonance.

Everywhere about us float minute sounds to which we have become so accustomed that we commonly do not hear them at all. To such of these sounds as possess a certain pitch the shell responds, and its walls vibrate in unison with them. If the resonator had a different size or shape the pitch of the sound responded to would be different. In a word, the shell responds to those vibrations with which it is "in tune"; it is in resonance with them if it can vibrate

at their particular rate. So it sends back amplified the sounds of its choice, and the rest remain unnoticed as before.

All substance is different from other substance only in the rate of its vibration. The electrons in the atom vibrate many billion times a second; the planets pursue their orbits through space, and their cyclic progress is merely a slower form of vibration. Truly must an ear be tuned to stately rhythm to hear this "music of the spheres."

It seems rather remarkable that there should be but two things which determine the rate of vibration of a body, whether it be on the spiritual plane, or the level of densest matter. These qualities are the inertia of the vibrating particle, which all substance possesses in some degree, and an elastic force of some sort that will pull it back towards the mean position when it seeks extremes. This force restores balance, and the inertia tends to make the body go too far to the extremes. Hence for two bodies to vibrate in resonance it is not necessary that they have the same inertia, or the same return force; it is enough that the combined effect of these two qualities should be the same.

Our minds produce thought, which is presumably vibration in mental matter, and the quality of the thought depends upon the rate of its vibration. Two minds which think much alike vibrate at about the same frequency; they are in tune, or resonant. We all have mental inertia more or less, since we find it difficult to think certain thoughts at times, or to stop thinking others. Also there are forces acting upon our thoughts tending to pull them into certain well defined channels.

From the principle enunciated above it is evident that for two minds to think alike it is not necessary that both have the same inertia, nor the same balancing force. One mind may come to a conclusion after deep thought, having seen all the ins and outs of a proposition because it has great inertia and great force; another mind may grasp at the same conclusion almost intuitively if the mass of its mental fibre is not so great, and a smaller force may move it. Hence it is not correct to say that the best mind is the one which has great inertia, or small inertia; the best mind is the one which can adapt its inertia to the force which is moving it, and so preserve its equilibrium at all rates of vibration.

All learning is acquired through resonance. The first sign of life in the stone was the responsive thrill that gradually awakened in it after the vibration of centuries of experience had been impressed

on its surface. The stone responded to vibrations very slowly at first, as it was not spiritually plastic, and was resonant over a very small range. Then, as evolution progressed, resonance through wider and wider ranges was accomplished, until conscious thought was possible. When the vibration caused such response that all the vibrations resounded to could be integrated into a common unit which would cause other bodies to respond to its vibrations, the ego awoke and consciousness resulted.

If philosophers are still looking for a destination toward which evolution is tending, they may find it in the principle of resonance. Day by day, through bitter experience, we are learning to respond to all the rates of vibration which are impressed on us. We must learn to respond to the highest rate of vibration without being burnt to ashes; to the slowest without getting fixed in position and atrophied in space.

The falling of Jericho and the murmur of the sea-shell; the breaking of a tumbler by a whistled note, and the destruction of a universe by the breath of Jove; the wireless telegraph and the growth of a Monad from a stone to a god; all are due to the same principle—the Resonance of Nature. Perfect resonance is our destination. We shall have completed the cycle of human evolution only when we are perfectly and absolutely “in tune with the Infinite.”

BENEVOLUTUS.

IRISH MYTHOLOGY.

It was Ruskin said something to this effect: The greatness of a Race could be determined by the power within its mythological lore to stand expansion.

Some myths according to him are germically weak, and capable only of physical development, while in others there is an almost unending power of expansion and introspection possible. He, however, thought that the pagan gods and mythological characters were created by the effect of the phenomena of Nature upon primitive human mind; one God being suggested by the seasons, another by the wind, and so forth. I think on the other hand that in this age of practical physical thought man gradually degraded the old wonder gods into more and more earthly interpretations; thus in the Welsh myth as you follow Arthur back into its more ancient versions, he at once becomes a god taking the Hell hounds and making them his dogs; he was a god of regeneration.

H. P. B. claimed that the greater myths had their root in the ancient days when the gods dwelt close to man, and great beings ruled directly over the nations of men. There was a time when we had more ethereal bodies than we have now, and the gods were near.

In Genesis it is stated that the gods came to the daughters of men because they were fair, and in other myths the same idea is developed. The Welsh pagan poet, Tallisan, wrote that Uther came to Egrane Arthere's mother as a great red sunset cloud with a buckler of golden rainbow about him. This might be paralleled by the story of the impregnation of Mary directly from the Fireself. In Irish mythology this idea is constantly developed in all sorts of ways; nearly all the mythological heroes had one parent of the gods.

In the Ossianic myth it was said that every one of the Fiana, (the soldiers of Ireland) had a mother or a wife or a mistress of the children of Dana, they being the radiant folk who dwell inwardly. These radiant gods could not be said to be fashioned out of the elements; for though Ogma (pronounced Oma) was sometimes called the Dawn, yet he was really the god of imagination, and was the father of The Dagda (pronounced Daga) who made things happen, and was called the Good god.

Oma made language, and the Harp of Life, and the Cauldron of the Gods. The Daga and his children used these powers. And indeed the Harp of Life, and the Cauldron of the Gods have suffered terribly by shrinkage in the imagination of the modern man. For the Harp of Life that played the tune of the universe has been lost in the Welsh mythology and only exists in the Irish; while the Cauldron shrank in the Christian version of Arthur into the Grail cup.

Certain centers of imagination in man have become very weak and decrepit. We have used them so long in terms of matter, and later of commerce, that we have really lost the idea of spiritual imagination. But we still have gleams of these greater powers of imagination in mythology and especially so in the Irish myths.

Many people have found the study and effort to aid in the development of one or more of the greater myths, is a real road into the deepness of inspiration for the broader and deeper idealization therein will draw the earnest thinker into touch with the subtle mysterious occult creator within themselves.

A materialist will dispose of Hiawatha as just an Indian mythological character, a fancy of mind. Despite this he has become an inspiration to both red and white folk. It was my privilege to

hear a splendid Indian speaking to his people in the reservation of Syracuse; he spoke with great solemnity and magnetic power in their own language; afterwards I asked him what he had said to them. He said: I was telling them Hiawatha was coming again, but to the Indians in white bodies, and he said that the pagan Indians believed in reincarnation.

The Indians in Syracuse show the rock from which Hiawatha went up in his Fire body; in Canada they say he went into the sunset in the canoe that went by will direction. The Celt called this the Soul boat in his stories. Does it matter very much which might have happened? Whether Hiawatha went up off the rock or went into the sun? When Jesus told Nicodemus that those born of the spirit go whither it listeth? This is saying the same thing.

Also Cuchulain, the half god, half hero, of Irish mythology. The name means the Watchdog of the North, after his last most wonderful fight, was last seen with his charioteer and the two magic god horses, driving back into the Sun, the house of Lugh (the Irish Christos), from whence he came. His Charioteer came out of Moy Mell, one of the heavens, to drive his horses, because no mortal except Cuchulain himself could drive them. One of the horses belonged to the Goddess of Fate, the other was drawn by Cuchulain out of the waters of the bottomless lake. So a god was driving the horse of Fate for him, and controlling the waters of the bottomless deep as well. Then at the last, it is said, Cuchulain turned in the glory portals of Death, and waved his arm in farewell to the women looking for their dead upon the battlefield.

In this day of blood it is well to think of these mysteries. Heroes die now for principle, and go the Hero Road inward. Magic doorways are opened by them we ought to be thinking about. One man may open an ancient door long closed. Three may make a pathway. Nine may be a guard freeing the forces generated by the Door. Twelve may become an invincible illumination of Freedom.

Halcyon, California.

JOHN O. VARIAN.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The Twenty-first Convention of Temple members measured fully up to the record of preceding conventions in the volume of uplifting forces that prevailed. Each year our annual meetings seem just a little better than the preceding.

✻

It is reported that Thomas Edison is inventing an apparatus that will permit departed personalities to talk with those of us who are still on this side of the gulf that divides the living from the so-called dead.

✻

If the personality survives death he assumes that they are unable to talk through sheer inability to get their voice across. His instrument will magnify the voice ten thousand fold and the theory is that the surviving personality on the astral plane will avail itself of the opportunity of this mode of communication. Perhaps?

✻

Mr. Edison's deduction from scientific research is that the seat of personality is in that convolution of the brain known as the fold of Broca. Here is there an assemblage of "master entities" which constitute the personality. At death they either continue together causing the personality to survive death or they separate, in which latter event death ends all.

✻

However fanciful this may appear at first sight, Mr. Edison's mentality and achievements will compel respect. *Nothing is impossible* and we may not only some time be able to hear voices and sounds from inner planes through delicate instruments that step down or step up vibrations, but we may also be able to see astral objects and colors by similar means. It is just a matter of modifying vibrations corresponding to the modifications of our states of consciousness as we step from one plane to another.

Any way—the experiments of Edison in the realm of co-ordinating the physical and the meta-physical, is of intense interest to students of the occult and such researches are of infinitely greater value than senseless experiments with ouija boards—pencil pushing, and other subjective or mediumistic practices that demonstrate nothing of real occult scientific value—and which in many cases lead to mental unbalance or chronic irresponsible psychism, with its toll of dead sea fruitage.



The mind of the world is mad with psychism says Prof. Lucien Larkin in a recent newspaper article. He receives scores of letters constantly testifying this fact. Purported messages from the recent dead are received as well as from the remote dead of ancient times from Moses down.



The reason for this psychic tumult of the world is because of the nearer approach of one of the powerful occult planets to the earth stirring up both the higher and lower poles of humanity's spiritual nature, which stirring up is necessary in order to awaken man from his materialistic slumbers—but with this riot of psychic forces stirring the astral planes, there is danger that many earnest, sincere students may be upset and mislead. In many cases the psychic message or vision or impression is merely a *psychic sensing of one's own emotions, intense desires or longings, aspirations, etc.*, which may easily become visualized or even heard or felt by a reflex action from the subjective to the objective brain mind.



The Temple has constantly sounded a solemn warning on the dangers of psychism and in these times of psychic and mental unrest as humanity passes from one order of things to the next, it behooves students of occult philosophy to take a double grip on some hundred ton anchor of common sense and *hold on until the psychic storm passes*. The holding on will be helped if one's heart is filled with an earnest desire to help humanity realize its birthright of a universal Brotherhood on earth, while at the same time studying fundamentals of the grand philosophy of life and being as put forth by Blavatsky, and which fundamentals will be found further extended and elaborated in the Temple Teachings.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 174

CHRISTMAS AND SONG.

What should we do for Christmas to help make it what it should be, to help bring gladness, truth, love, happiness and joy to the world?

We should sing our own life-song of gladness, joy, truth, courage, happiness, and Christmas would be all it ever was intended to be, would be with us at any and all times and light and love would fill the lives of all around us and make theirs and our own lives harmonies of Christ such as the angels sang to the shepherds years ago in the darkness of the night, flooding the darkness with the light of their message, "Peace on earth, good will to men."

The angels in their singing announced to the world the birth of a child, a saviour, who was Christ the Lord.

Christmas does not come on only one day of the year, but once a year on the twenty-fifth of December. It does come on that particular day along with other days because nature has been singing her song of joy and helpfulness and the sun has just crossed the line of the winter solstice which starts its journey toward its nearest distance from the earth, carrying with it its gift of warmth, light and growing power for all growing things. Nature announces the birth of her youngest child and all life breaks forth into song to welcome its arrival.

But Christmas comes to us and others, the Christ Child is born to us every time we sing the song of love and helpfulness. And the coming, whenever it happens, is always announced in song. It is one way of knowing the Christ has come, that Christmas is here, for truth, love, peace, righteousness, cannot speak in other tones. Sighing, weeping, scolding, wailing, groaning may be warnings that the Christ is near, to prepare, to make room for its advent; but when its presence is really with us there always comes a song of joy. It cannot be held back, for song and Christmas are one. They cannot be separated from each other, for how can anything be separated from itself?

The great lesson for us to learn is the lesson of music or song being the voice of the Christ, the proof that Christmas is with us.

LIGHTING THE "CHRIST-CANDLE."

An old tradition has it that "a lighted candle set in the window on Christmas eve will guide the Babe of Bethlehem to your home, that he may bring you happiness." In some countries it has long been the custom so to mark the coming of Christmas, and John H. Stedman, of Rochester, N. Y., has originated a movement to spread it in this country. In a pamphlet urging all to light the "Christ-candle" on Christmas eve he says:

"The Irish will tell you that the Christ-candle was always lighted in their homes in the Emerald Isle as it has been for years and years in Norway and Sweden. Boston has had it for a decade. In Rochester 1916 was our third celebration—the first year a few houses shone—the second over a thousand—the third nearly every one; and it has spread to town, village, and country over a forty-mile radius. Many far-away homes, Wisconsin, Maine, California, Florida, kindled their candles from ours, and when you have lighted yours you will appreciate why."—*Literary Digest*.

Little candle, shed thy light
Through the dark and gloomy night.
Up and down the street
Guide the tender, wandering feet
Of the little Christ-Child sweet.

Little Christ-Child, come to me,
Let my heart thy refuge be.
Let thy clear light point the way
To a new and brighter day
In our hearts and homes alway.

Shine, oh, bright, glad Builders' star,
On the children far and near.
For their hearts send out warm cheer
Like thy light which streams afar
Shine, shine, bright, glad star,
Into every life today.
Banishing the clouds that mar,
Bringing peace and joy alway.

THE TWENTY-FIRST CONVENTION.

After the reading of reports of officers at the session held August 1, Mr. H. C. Freeman, of Los Angeles, spoke earnestly relative to the Temple work and its constructive aspects. He was followed in interesting and appropriate remarks by Mr. A. B. Leckenby, of Honolulu. As the time for adjournment had arrived it was stated that other speakers would be heard at subsequent sessions.

The Order of the Thirty Six and Twenty Eight held meetings at which candidates were initiated in these Orders. Monday a. m. an interesting session in Occult Mathematics was conducted by Franklin Wolff.

On August 3 the annual meeting of the Temple Home Association was held. On the 4th in the morning a very interesting Temple Builders meeting was held at which many of the children demonstrated their gifts and talents most instructively and entertainingly.

In the afternoon a meeting was held to consider the Temple Building and the White City.

The 5th was given up to an all-day picnic on the beach.

On the 6th a quiz class session was conducted by Dr. Dower. In the afternoon an interesting philosophical address was given by Mr. D. Z. Rudhyar.

On Sunday the 8th the meeting was given up to Temple Talks by visiting members. The talks were interspersed with music and was very interesting. The speakers were Miss MacFarlane, Carl Bjerknas of Oakland, B. W. Poor of San Antonio, Mrs. Currier of Fall River, D. Z. Rudhyar of Los Angeles, George Harrison of Palo Alto, Dr. Little of Palo Alto, Goldeen Woodfield of Mt. Vernon, Wash., Mrs. Wotherspoon of Oceano, and A. B. Leckenby of Honolulu.

The meeting closed with the reciting of the mantrams and singing the Consecration Hymn.

IN MOTION PICTURES.

"MATA THE MAGICIAN" and "LINKED LIVES," two metaphysical novels by ISABELLA INGALESE, celebrated writer of Occult and Philosophical works, with which many of our readers are doubtless familiar, have been acquired by the NEW ERA FILM COMPANY of Los Angeles, California, and will shortly be produced in motion picture form.

The picturization of "MATA THE MAGICIAN," the first of the novels to be filmed, while not to be looked upon strictly as propaganda, will yet provide the world with many sound scientific truths, demonstrated in a most strikingly dramatic and convincing manner.

The personelle of those comprising the staff of the NEW ERA FILM COMPANY are all students of the Occult, and their intention is to produce pictures dealing with Life after Death, Karma, and Reincarnation.

The fact that these pictures will be distributed all over the world, and be seen by millions, greatly increases the benefit that will be rendered to humanity by the filming of such works.

The directors of the company are of the opinion that the time is now ripe for many of the great truths to be disclosed to those who will understand, for an almost imperative need for such pictures has arisen, the recent world strife with its devastating results has brought home to every one the immense questions of Life and Death—gigantic problems that must be faced by all—in which each one must play his or her part individually in their solution.

Mr. Richard Ingalese, author of "HISTORY AND POWER OF MIND," is one of the directors of the company.—*New Era Film Co.*

TEMPLE ACTIVITIES AND NOTICES.

It is desirable that every Temple member should be a sub-center for disseminating Temple Light and information relative to the Temple Organization. Leaflets and folders relative to the Temple work and application blanks will be sent to members for judicious distribution on application.

* * * *

The call to members from the Helping Hand for a thanksgiving expression of gratitude met with a splendid response from members. Hundreds of interesting replies came in written on the blank space on the slip sent out. Many of these expressions from members were read at the monthly devotional meeting at Headquarters on Sunday, December 5, last.

* * * *

Brother John McClurg, recently from New York City, is rendering appreciated help at the Headquarters these days.

Mr. and Mrs. Merrill Wolff visited friends and members at Los Angeles and vicinity a week or more during the past month.

* * * *

Did you receive the first number of "The Family Letter for Temple Folks?" This little literary visitor expects to call on you about once a month and tell you many interesting items of news—things that the Centre are doing or have done, and you may reciprocate by telling what *you* are doing or have done in extending the Temple light to those who seek the true bread of life to be found only in the Wisdom Religion and Science.

* * * *

Mrs. H. A. Freeman has returned from her visit to Los Angeles and is again a guest at the Sanatorium.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price, \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

The Temple Artisan

Vol. XXI.

JANUARY-FEBRUARY, 1921

No. 8-9

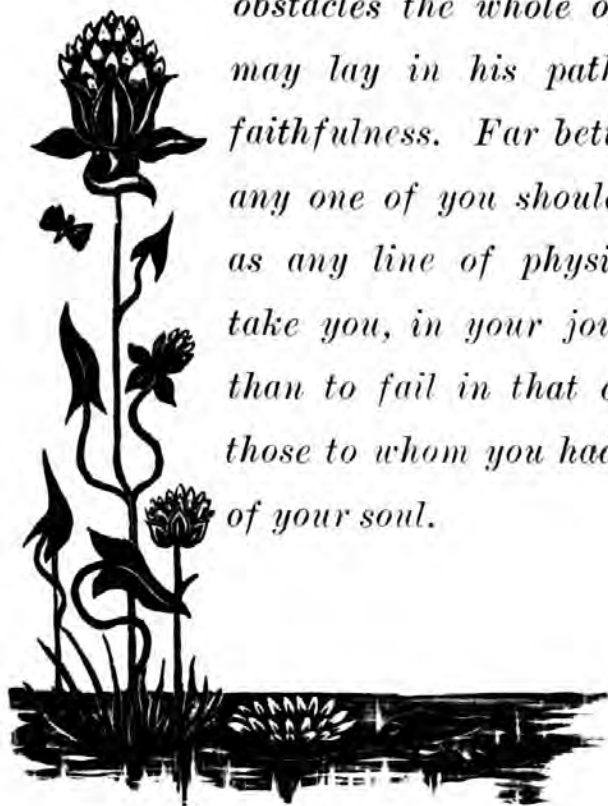
Behold, I give



unto thee a key.

THE UNFORGIVABLE SIN.

There is but one unforgivable sin. It is treachery to another human being, or to a righteous cause. There is but one virtue that can take a chela over all the obstacles the whole of the Black Lodge may lay in his pathway, and that is faithfulness. Far better would it be that any one of you should go astray, as far as any line of physical straying could take you, in your journey through life, than to fail in that one respect toward those to whom you had plighted the word of your soul.



FROM THE MOUNTAIN TOP.

THE BURDEN BEARER.

As the years flash by, the powers of the body wane, the eye grows dim and the ear becomes deaf to the wood-dove's note, if the heart of man has not been seared by the cruelty, or frozen by the neglect of the fellow pilgrims traveling the same path with him, a sense of deep loneliness, an unutterable longing for companionship comes over him; a longing for the clasp of a friendly hand, a glance of understanding from the eye of some other soul who has passed through the same valley of torture and caught a glimpse of the place of peace.

If he has gained the power of clear sight, not even the knowledge that he has been deceived and exploited by those he has met and loved most unselfishly will serve to kill out the intense longing he feels for the realization of the ideal he has so often fitted to the self of the beloved.

Hope is the last live thing to die in the human heart, and as long as hope lives, the soul will continue to search for its ideal. Though that soul must look forward as well as backward to a long stretch of sodden graves wherein now lie, or one day will lie the dead forms of those who once have worn the garments of his Ideal, all expectant, alert and watchful he waits continuously for the first glimpse of the "other self," the "self" who will not die, the Self that will blot out forever from his consciousness that long line of graves.

What though the hand of that other self seems soiled and stained from contact with the things of the world which soil and stain the body, there will be enough of purity, compassion and loving kindness behind the impulse which prompts the outstretching of that hand which meets his own to wash away at once and forever every spot and blemish, leaving only an image of the white hand of the Christ visible to his eye.

Every cry of pain or sorrow falling upon thine ear or piercing thy heart is an appeal from that Ideal of thine. Each time thy hand springs forth compassionately to a suffering soul, that hand will grasp the hand of thy beloved,—the Christ.

"WAITING."

Pure as the thoughts of an angel,
Deep as the fathomless sea,
Wide as the bounds of the Cosmos
Is the Master's love for me.

He knows all my faults and failings,
How oft I fain would give up
When, sunk in griefs and bewailings,
My soul shrinks from "draining the cup."

Time after time have I failed Him,
Life after life have I strayed,
Oft to the cross have I nailed Him;
In my ignorance undismayed.

But now! I cognize His splendor!
His gentleness, patience and—more:
His love for me, the offender,
The "prodigal son" of yore.

Now waiting in deep contrition,
Withal inexpressibly sweet,
Some day I will gain recognition
And sit at the Master's feet.

Olalla, B. C.

—R. W. NORTHEY.

THE SEED OF LIFE.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXXII.

The vagaries of the human intellect are truly phenomenal. The extent to which the inhibition of a single brain cell may incite an individual to acts of cruelty and injustice is one of the great mysteries of life. Especially is this true if that cell is a part of the brain center which governs the correlative functions of the mind. In considering the results of a single event in the life of an individual which, to all appearances, should have been controlled by the most simple laws of nature, it is frequently found that the balance between two formerly perfectly harmonized centers of force in a physical organ has been mysteriously destroyed. The cause of the

destruction of balance lies in the overwhelming of the positive electrical pranic or life force by the negative aspect of the same force, owing to the before mentioned inhibition of some of the brain cells which control that organ and this has been the result of concentrated selfish thought along a line of mentality that is destructive to balance.

In no instances are the foregoing truths more evident than in the attitude of the great majority of the human race toward the great Souls which have come or have been divinely sent to earth for the development of the race by raising the vibratory action of the atomic substance of certain brain centers in the units of the race. It is seldom that one, even among the brightest intellects of this age, is capable of recognizing such a high initiate or understanding the motives and purposes which actuate him. He is always the incarnation of an older soul than are the souls of the race he enters, and he is possessed of finer and stronger powers of mind and body.

Among the offices he must undertake is, metaphorically speaking, to fire the refuse—the wrong beliefs—of the age in which he incarnates, and to lay the fires—inspire higher ideals—for the humanity of the succeeding age. Wars and revolutions and increased activity in all fields of material life may result from the fires he then sets—the increase in the rates of vibration he establishes.

As a result of his labors the set opinions, creeds, and dogmas of the orthodox religions of the great majority of the race in which he incarnates must undergo many changes. If he does not measure up to the religious, ethical, and social ideals of the general public, the age old cry of “crucify or hang him, ostracize or imprison him” rises from numberless throats. The wrongly taught masses imagine that such a man must be a model, a pattern, upon which each contemporary man or woman, community or organization must be built. They do not realize that he is of different nature in many respects from them. He is an intermediary, a combination of the extreme of development in an older race and the initial impulses of development for a new race.

No one but a great Soul could voluntarily take upon himself such an incarnation of suffering as every Avatar has endured for the love of humanity. He is a living sacrifice, (In one sense the old is always a sacrifice for the new), and not until the Avatar or Great Soul,—the Saviour of a racial period, has passed from the ken of

the humanity of that period and the evidences of the work he has done begin to appear does his real life and nature become apparent save to his personal disciples. To the orthodox priestly classes in authority at the time he is a devil, a sensualist, a collaborator with evil spirits, or at the best an object of pity. They do not understand him, and but very few among the masses of the people realize that an angel has passed their way when he has left their sphere of action, or that he has opened the way for an incoming host of souls who are to raise the vibratory pulse of the world.


Something similar to a miracle has occurred in the very substance of his body as a result of his great renunciation and suffering. The embryological life of some of the cells of his body have changed their rate of vibration to a higher degree. The atomic substance of some cell, organ, or feature of his very flesh has become as it were a group of seed by means of which the atomic substance of similar cells in all bodies of flesh will eventually be changed. You are only to consider the changes which have occurred in the substance of some of the lower forms of animal and plant life as a result of the labor of the embryologist to understand somewhat of the rationale of the changes which may occur even in the nature of human flesh by the action of mental energy on physical substance as a result of the efforts of the Great Souls who come this way from a more interior plane of life. A stronger link is formed by them between the races of man and between God and man.

These Great Souls can only incarnate on the physical plane when the cyclic law has opened a period which will allow for such changes as have taken place in every age even before man became the intelligent, self-conscious being he is today. Yet as a rule man still fails to recognize them, although they have been, as it were, the seed of every advance in life and will continue to be so until the God in man as in nature is fully recognized by the human race.

The process by which the changes take place in the cells of the bodies of the Avatars of each great root race is repeated in lesser degree in the cases of the most highly developed units of each sub-race. The mysteries of embryology cannot be solved by science until it recognizes the fact that there is a central cell of generation in every organic body, and a similar secondary central cell in every organ and distinct division of such a body. As an illustration of the process by which such changes occur take the actions and reactions of mental and physical energy combined within the central generative cells of the body of one of our ancestors. The impress

of the ideal in the mind of that ancestor is made on the atomic substance of one of those central cells, and the atoms constituting the molecules of that central cell become as it were a group of seed which are capable of impregnating the atomic substance of all the other cells of the organ involved. If the impress was made on one of the three main cells instead of that upon the central cell of a single organ, the atomic substance of every organ of the body would be affected.

The body as a whole has three central cells which lie in the heart, the brain, and the generative organs. The impress made on the atomic substance of the heart center by the ideal in the mind of a human being accelerates the vibration of the heart and affects the whole blood stream as a result of the change in the rate of vibration. If made on the central brain cell it affects the atomic substance of the cerebellum and spine and the pineal and pituitary glands primarily. If made on the central cell of the generative organs, the changes occur in the embryonic form and features of the descendants of the individual ancestor of the family or race who has made the impression. Some of the emotional tendencies of the parents of a child will be transmitted to the child as the result of the emotional action of the parents on the central cell of the heart of the child. The atavistic tendencies—the transmission of features and characteristics from ancestors to descendants are evolved in the atomic substance of the central cells of the generative organs of the ancestors, who have at some cyclic period of their lives formed an ideal of a type of form and features which have appealed to them. By means of manasic energy so generated the ideal of that type has been transmitted and fixed in the atomic substance of the central cells of the generative organs of their descendants, and the form, features and characteristics of that type will appear in their descendants, although it is possible for them to skip several generations before appearing.

H—

THE FEMININE CYCLE.

Owing to certain developments which have occurred in recent years, we feel it incumbent upon us to call attention to the danger facing those students of Occultism who are innocently being led into allying themselves with the bodies of men and women who are under the direction of false teachers. These teachers are using

methods of instruction for self-development, in the cases of their victims, which are greatly disapproved by the Masters of Wisdom of the White Lodge. While on the surface the instructions issued by the said teachers appear to be spiritually high and moral in tone, it has been observed that eventually the tone of them is changed in private classes and the students are led into indulging in practices of a very sensual nature. Therefore, great care should be exercised in the selection of teachers by those students just entering upon the study of Occultism.

Women are more easily deceived by the adventurers who form the said students into classes than are men; especially is this true in more recent years for the following reasons:

The closing of the masculine or positive aspect of half of the present great world cycle opened the way for an inrush of the cosmic forces of the feminine or negative aspect of the same cycle. We are now on the upward arc of that cycle and the strength and action of said forces on the female sex in all fields of life is constantly increasing. It is due to the action of these great universal forces, directed as they are by high spiritual entities, that women have been brought to the front in all lines of life since the year of 1898.

The unsatisfied hunger of womankind for knowledge, especially along the lines of physical economy, philosophy and science, has been met by many opportunities for obtaining knowledge in the said fields. Naturally, women are drawn to the study of the philosophy of Occultism and the Mysteries of Sex as therein expressed appeal to them strongly, and in many instances have made them a prey to the false teachers who presume to try to explain these mysteries which no one save a Master of Wisdom could perfectly fathom. Naturally many men are also interested in this subject and have been equally deceived by the charlatans who have preyed upon women.

For the enlightenment of Templars we will state a few extracts from an instruction given by the Master H., as follows:

"If all students of Occultism would bear strongly in mind one very obvious fact, they might be saved much humiliation. The fact that any one posing as a teacher of the mysteries, agrees to reveal a secret method of self-development for obtaining the so-called Elixir of Life, or for the possession of unlimited power over matter by means of the use of the generative organs of sex,

proves himself a false teacher, for he knows he cannot fulfill his promises and also knows that he would be using the methods of black magicians in attempting to do so.

"Purity of purpose, of motive, expression and execution are the first essentials of true discipleship and no Master of the Great White Brotherhood could endorse any method of self-development which led to a perversion of the sex forces."

The natural desire of humanity to investigate any mystery of nature is increased to an enormous degree in the case of an occultist, and in many instances both men and women become victims of some emissary of evil in the guise of an angel of light.

Similar methods have been used by devotees of Black Magic in all ages and always with the same results,—the degeneracy of the victims of their own sensuality, or the development of a desire for superhuman power, which is only obtainable by super-physical methods. The methods of repressing the sex forces are no more occult than are the methods openly taught by teachers of Sex Hygiene for preventing conception in abnormal cases, although given out by false instructors to their students as great Occult secrets, and which only lead to increase of sensuality and are to be avoided by all normally healthy people.

G. IN C.

THE OCCULT SIGNIFICANCE OF THE ZODIAC.

The students of astrology accept the Zodiac as a fact in nature and a discovery, but when that discovery was made no one knows.

"Instead of the twelve signs now used there were originally but ten known to the general public, namely, Aries, Taurus, Gemini, Cancer, Leo, Virgo-Scorpio, Saggitarius, Capricorn, Aquarius, and Pices. These were exoteric, but in addition there were two mystical signs inserted which none but Initiates comprehended, namely, at the middle or junction point where now stands Libra and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric these two secret signs were added under the present appellations as blinds to conceal the true names, which gave the key to the whole secret of creation and divulged the origin of good and evil."

The true Sabeian astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world from its spiritual and subjective into the

two-sexed state. The twelve signs were therefore divided into two groups. The first six were called the ascending, or the line of Macrocosm (the spiritual world), the last six the descending line, or the Microcosm (the secondary world). They were reflection of the former, so to say.

This division was called Ezekiel's Wheel, and was completed in the following way: First came the ascending five signs (euphemized into Patriarchs), Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning point, Libra, after which the first half of the sign Virgo-Scorpio was duplicated and transferred to the lower or descending group of Microcosm, which ran down to Pices or Noah (deluge).

To make it clearer, the sign Virgo-Scorpio, which appeared originally as Virgo-Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the Angel Metatron or Mediator between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology; but according to the true doctrine of the Wisdom Religion it indicated the degradation of the whole universe in its course of evolution downward from the subjective to the objective."

The sign Libra is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those who knew, leaving the masses as unwise as ever.

Yet it was a beautiful idea of theirs, this Libra, or balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest and their inhabitants most brutish, the turning point had been reached—the forces were at an even balance. At the lowest point the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of the centripetal and centrifugal forces, darkness and light, spirit and matter.

In astrology the first, fourth, seventh and tenth houses of the zodiac are termed angles and are the most important houses in the horoscope, and planets therein have the greatest power, and cardinal

signs in the angles if the planets are well aspected, give very strong characters, if the Moon which rules the personality is well aspected. Otherwise the personality is weak and will find difficulty in fighting the battle of life.

The sun rules the individuality, and should it be in an angle there will be much comfort in life, as well as success, especially if it be in the first house. In the fourth it brings comfort at the latter part of life, in the seventh in marriage, and in the tenth fame and honor, if not too much afflicted.

The spiritual signs form a triangle, Aries, Saggitarius, and Leo. The watery signs also form a triangle. Then there are the three crosses formed of the twelve signs of the Zodiac, which are named as follows: The Lunar or moon cross or body through which experience is gained. This is called "the cross of experience." Then the Solar cross, through which knowledge comes to us. Knowledge leads to the cross of revelation. Then we *know*. Through experience comes knowledge, and through knowledge spiritual truths are revealed to us and are the Christ body, the body of crucifixion. Nearly all the Temple members are on one arm of this cross.

The people who are on the Lunar cross are being fitted for life as it is in the world. Then they evolve to the point where they become teachers and leaders of men. From that they evolve to the Christ cross or cross of revelation, where spiritual truths are revealed to them, and they become spiritual teachers and are forced by evolution to the suffering necessary to fit them for such work. Once they accept the cross of crucifixion they give themselves unreservedly to the Master who has led them to this point in their evolution.

It is wrong and unjust to blame people for what they do not understand. If they are on the Lunar cross they do not understand what is on the Solar cross, and if they are on the Solar cross they cannot comprehend the spiritual truths revealed by the cross of revelation. We may have sensed one arm of a cross beyond where we are now and so get an inkling of what is beyond us. That is where we are just working a little nearer to the truth.

"The patriarchs are simply the signs of the Zodiac, emblems, in their aspects of the spiritual and physical evolution of human races, of ages and divisions of time. Adam and Eve, or God and the devil, as they say in common parlance, are two powers which, through their eternal conflict, keep the universe of spirit and matter

in harmony. They force the planets to pursue their paths and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolution through the Zodiac. In their conflict the centrifugal force, were it to prevail, would drive the planets and living souls into the Sun, type of the invisible Spiritual Sun, the Para-Atma or great Universal Soul, their parent; while the centrifugal force would chase both planets and souls into the dreary space far from the luminary of the objective universe, away from the spiritual realm of salvation and eternal life and into the chaos of final cosmic destruction and individual annihilation. But the *balance* is there, ever sensitive at the *intersecting point*. It regulates the action of the two combatants, and the combined efforts of both cause planets and living souls to pursue a double diagonal line in their revolution through Zodiac and life; and preserving strict harmony in visible and invisible heaven and earth, the forced unity of the two reconciles spirit and matter, and Enoch is said to stand a Metatron before God."

"Adam,—Kadmon, Hermes, Enoch, Osiris, Krishna, Ormazd, and Christos are all one. They stand as Metatrons between body and soul, eternal spirits which redeem flesh by the regeneration of flesh below, and soul by regeneration above, where humanity walks once more with God."

IDA J. WILKINS.

Halcyon, California.

ANGLES OF SCIENCE.

LIGHT—IN BUNDLES.

If two men who both know what they are talking about come to opposite conclusions on a certain point, you may be reasonably sure that both are partly right and partly very wrong. Sir Isaac Newton has long been credited with being correct in all his scientific statements except the one wherein he said that light was corpuscular. He insisted to his dying day that light did not shoot through space in a steady stream like waves along a rope, but was made up of discreet particles, so that you could pick out a little piece of light without actually cutting anything. Other scientists endeavored to convince Newton that light could not be "bullets," but must be a wave motion in the ether. He died, however, unregenerate, and it is only in the last five or six years that we have begun to see that both Newton and the other scientists might have been partly right.

Light is a wave motion in the ether that travels in particles. Which needs some explanation, on the face of it.

Why did Newton insist that light was made up of discreet particles when all the evidence that was forthcoming seemed to strengthen arguments in favor of a wave motion? Some people would say that he knew it by intuition, being a genius, but as scientists are not supposed to have intuition, it being a very unscientific quantity, all he could do was to say that he did know it; he felt it in his bones. But he was rather unfortunate, for while his hunch that light was little bundles of something was apparently correct, he supposed, as you or I would, that bundles had to contain matter, whereas his bones had evidently meant bundles of *energy*.

Light is a wave motion in the ether, all right enough, but apparently the waves come all tied up in packages. So when you raise your window shade at night it is not a steady stream of light that comes sliding down a moonbeam, but a bunch of little parcels of ether waves, all neatly sorted out and each labelled *One Quantum*. This is rather a peculiar unit, but it has a meaning all its own, since we have reason to believe that a quantum is a sort of ultimate quantity of energy which cannot be sliced up.

Now, assuming that Newton was right, and that light is corpuscular, and that the other scientists were correct in calling it a wave motion, and hence that it consists of little wave-spurts through the ether, the next question is, "Why?" To answer this, several very eminent gentlemen of some scientific reputation have dug into an atom or two with their spectroscopes, and seen some very peculiar things. And if you had seen them, you would have said with them, or perhaps even before them, "Why, of course! Light can be nothing but spurts of waves through the ether. That is as plain as day!" But you would be forgetting for the moment that day is only made plain by this selfsame light, with its spurts and waves and quanta, which would be a very logical thing to forget.

But suppose that we have caught a hydrogen atom on our scalpels and laid its insides bare to the light of day. The thing in the center is its nucleus; a very positive nucleus. Around it electrons go circling in their orbits; several rings of them, with one electron in some rings, and more in others. Every once in a while an electron falls out of one ring into another closer to the nucleus, and while it falls it has to give up a bit of energy equal to one quantum, which radiates off through the ether as light. So if light were not given out in spurts;

if it were a continuous succession of waves, the electron would have to keep falling all the time, which might prove embarrassing.

Now an electron on the outermost ring of the atom can fall into any one of a number of rings. How it knows which one to choose to fall into I don't know, and not being a genius my bones can't help much. But the electron does know, and if it falls into one ring it emits a spurt of light of one wave length, perhaps red; if into another, a wave of a different length, perhaps blue, for it is the length of the wave of the light pulse emitted that determines the color we see.

We mustn't get the idea that these electrons are dropping about all the time, for if they were the poor atom would have no time to attend to other things, like vibrating to produce heat, or hunting around for oxygen atoms to unite with. In fact, such an occurrence probably happens only once in a great while, so that the atom looks upon it as more or less of an event, like appendicitis. Which is why scientists call this sort of action catastrophic. But if we look at a few cubic inches of luminous hydrogen, there are so many billions of atoms present that we can always count on enough to furnish a satisfactory number of quanta to read by.

But supposing all the electrons in all the atoms should fall into the innermost ring? If we watch the atom carefully, we see that every once in a while a little spurt of light from somewhere else hits an electron and lifts it into a ring farther out. And this light disappears; it has been absorbed by the electron, and cannot get out until the electron falls again into an inner ring and gives it up.

Which explains more or less why Sir Isaac Newton and his contemporaneous savants could be correct while mutually contradictory. Even so, lots of questions being fought out today will be solved as soon as someone sees that truth lies between the contracting parties, and not inside either of them. Which brings me around to my original proposition: that bones, as a physiology professor once remarked, are wonderful things. Though he could not have known much about light—in bundles.

BENEVOLUTUS.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Haleyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Haleyon, Calif.

EDITORIAL MIRROR.

The Temple of the People—



Is a religious society incorporated under the laws of the State of California—



With the primary object of promulgating and disseminating the synthetic philosophical, scientific, as well as ethical truths, of the Wisdom Religion from whose universal Root have sprung every religion of any note either of modern or ancient times.



For over twenty years the Temple Society has been working along these lines under the authority and direct supervision of Masters of the Great White Brotherhood, who, in addition to furnishing Teachings of priceless value, use the Temple aura as a vehicle or channel through which cosmical and evolutionary forces are radiated into the aura of Humanity generally, inspiring those prepared, as well as the mass to take the next step upward—to vibrate to a higher note of soul expression.



It will be noted that The Temple of the People is an *organized body* differing from the Temple of Humanity which is an *unorganized body*—though embracing all humanity within its unorganized folds. The Temple of the People becomes a nucleus of radiant forces within the body of The Temple of Humanity that will in time throw that body into an order and system corresponding to the dynamic spiritual light concentrated in that nucleus of universal natural and divine forces.



All are born into The Temple of Humanity, but only the few can truly become an integral part of The Temple of the People because

to enter, certain conditions must be met and subscribed to before assimilation is made with the nucleus referred to and which assimilation when completed brings great spiritual illumination from the sacrifices required—the price usually paid for a closer approximation with the Central Flame.



In order that the Temple nucleus may be kept powerfully intact, the laws of *Centralization* must be rigidly adhered to, and all tendencies to decentralization eliminated. In all closely organized centralized bodies there is a tendency on the part of a unit now and then to fly off from the center. Unless this unit can be brought back or eliminated there ensues a menace to the integrity of the nucleus. Hence the necessity for an organization like The Temple of the People—a radiant nucleus—to build slowly and surely, requiring deep obligations to be taken as closer and closer identification is made with the nucleus, with each unit passing through both positive and negative tests to indicate ultimate fitness for the degree of MASTER BUILDER.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 175

THE TRIPLE KEY.

TO MY LITTLE FRIENDS—THE CHILDREN:

Can you just imagine that some one who loves you is talking to you?

Just picture in your mind a big sister, one who has lived a few years longer than you have, had a little more experience in life than you and traveled a little further.

We are going to talk about keys. That's a very simple subject, isn't it?

If I were right with you this minute, I would ask you to describe a key to me, what it is made of and what a key is for.

I can hear you say that a key is made of metal and that it is used to unlock doors and boxes and anything that has a lock upon it.

Why does anything have to be locked up? Because there is something precious, something that must be guarded with care and so it is protected from any harm by being carefully locked up.

The heading of this letter-lesson says—Triple Key—. What does the word “triple” mean? It means three. In other words, our subject could read—The Three Keys.

Why isn't one key enough? It is sometimes but this time we are to use three keys and I will tell you why.

Let's suppose that we have a very choice jewel, call it a ruby, or diamond or any kind of a jewel that you like.

Now, this jewel that is being so well guarded and taken care of is YOU—the REAL YOU and we must unlock about three doors to find YOU.

Did you ever think that YOU was hidden away like that? We must get our three keys and unlock the way to YOU.

We are going to call these keys, the three Keys of Understanding, because it is your understanding that must be unlocked in order to find YOU.

Is your body YOU? No, that's not YOU, your body is a part of YOU, it's one of the doors that we want to unlock in order to find YOU.

So we take our first Key of Understanding and we walk in. What do we find. We find another closed door and that is the door of the mind. Is your mind YOU? No, like the body, the mind that thinks and reasons is a part of YOU.

We must open this door of the mind with our second Key of Understanding and what do we find? We find the SOUL of YOU—that part of YOU that KNOWS without even stopping to think or reason.

This is almost YOU but not quite—YOU this lovely Jewel that is hidden away—but we have one more Key of Understanding to use and we open the third and last door and here YOU are, the Jewel of Beautiful Light shining away in this space Within your Soul, Mind and Body.

Now, every time that you do a kind and loving act, speak a kind word and think good thoughts, that Jewel Self of YOU is shining and sending forth a beautiful Light that radiates through your Soul, Mind and Body and then everybody loves you and wants to do nice things for you.

When we say the cross things that hurt another and do unkind acts to others, then our Jewel Self can't shine forth because this outer body of ours closes around and hides YOU.

The Great Masters of Love and Compassion whom we read and hear about, know all about these Three Keys or the Triple Key and in fact They teach us to use these Keys and keep our doors open so that Jewel Self can shine through and bring Light and Understanding to those who have not yet learned to open their doors.

Here's a beautiful work that every one of you children can do and every day of your lives to help this world to have more Light and Happiness for everybody in it.

Love to you, my younger brothers and sisters from your big sister. WANDA.

P. S.—If you would like to write to me, address me in care of the Temple of the People and I'll surely answer.

NEW BOOKS.

"Higher Psychical Development, Yoga Philosophy," an outline of Secret Hindu teachings by Hereward Carrington, Ph.D., is, as its name indicates, a book of Higher Psychical Development.

It deals technically, accurately, definitely with the laws of Yoga, claiming to have revealed many sacred truths never before made public, and laying the responsibility of practice of such laws upon the individual himself, because of the possession of a discriminating faculty to be used in such instances. The book is intensely interesting, well written, holds the attention to the last, and worthy of the investigation of the student. The book is published by Dodd, Mead & Co. of New York, and can be purchased through the Halcyon Book Concern.

J. W. D.

TEMPLE ACTIVITIES AND NOTICES.

For a long time many inquiries have been received for a list of suitable occult reading matter for children and young folk. A list is now being made and will be published by the Halcyon Book Concern. Before sending it to print, however, we would be glad

to have names and authors from any one who may know choice reading of the kind mentioned, as it is very difficult to find that which is wholesome, normal and interesting to the child as well. Any communication should be addressed to Halcyon Book Concern, Halcyon, California.

* * * *

Considerable difficulty has been found on the part of members or friends desiring to come to Halcyon in procuring information as to how to get to Halcyon by railroad. The railroad station is Oceano, Halcyon being only a postoffice situated one and a half miles from the Oceano railroad station, which is on the Coast Line of the Southern Pacific Railroad.

* * * *

Mrs. Augusta Volz and family, consisting of her daughter Freda and son Herman, are now permanent inhabitants of Halcyon, having purchased a comfortable cottage near the Centre in the vicinity of the Sanatorium. Mrs. Volz lived formerly in Snohomish, Washington State. This family is an appreciated acquisition to Halcyon.

* * * *

Mrs. Ida J. Wilkins is on a visit to friends in Los Angeles and adjacent regions recuperating from a minor operation recently necessary.

* * * *

Mrs. Birdie Nipper of Salt Lake City is a guest at the Sanatorium, coming for study and closer identification with the Temple Centre. It is hoped that this good sister may become a permanent resident of Halcyon as some indications point now.

* * * *

• Captain Victor Endersby, U. S. A., made an interesting address at the regular Sunday Temple meeting February 13 last.

* * * *

THE APPROACHING AVATAR, by Sarah Merrill Wolff, is a timely book for this Messianic age. Price 25 cents postpaid.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE

TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS—again in print. New edition. Price \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

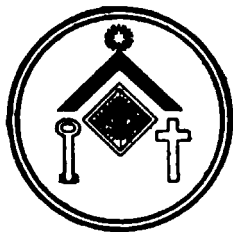
The Temple Artisan

Vol. XXI.

MARCH-APRIL, 1921

No. 10-11

Behold, I give

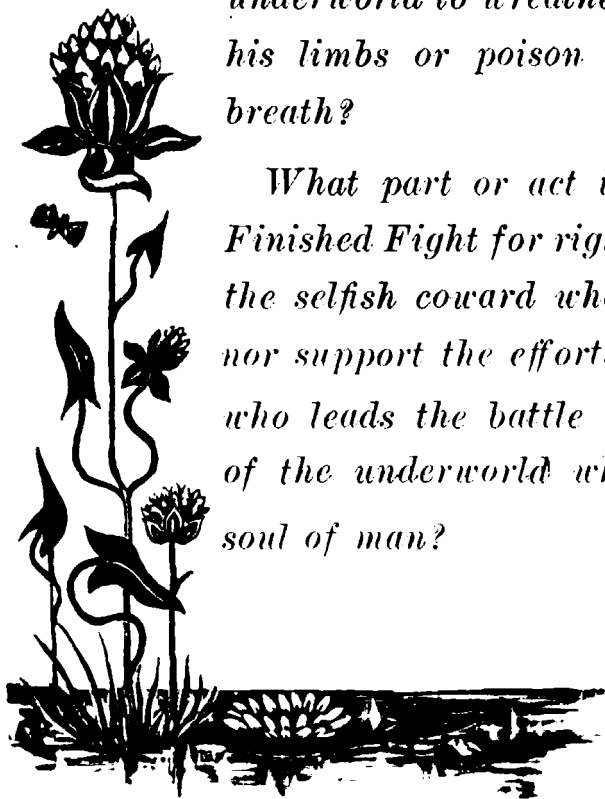


unto thee a key.

THE CAUSE OF RIGHTEOUSNESS.

Was righteous cause ere undertaken by a brave man who stood upon the firing line to battle for that cause, that did not call the slimy demon reptiles from the underworld to wreath themselves around his limbs or poison the air with fetid breath?

What part or act in the glory of the Finished Fight for righteousness can have the selfish coward who will neither fight nor support the efforts of the brave man who leads the battle 'gainst the cohorts of the underworld who would slay the soul of man?



FROM THE MOUNTAIN TOP.

THE STUPOR OF THE SENSES.

Sons and Daughters of the Living God, Fragments of Deity that ye are. Rouse ye from the stupor of the senses. Must those who love you best see you sink into the pit ye dig in pride and arrogance and in ignorance of the nature of that pit?

Know ye not that ye cannot serve Deity and win the reward of such service while ye tear at the strands of the heart of another, who, like unto you, bears the image of God? What is it to you that that other speaks another language than thine or sees another side of Nature's handiwork than that thine eyes may rest upon; he is still thy brother. Thine own heart must bear the deeper wound if thy soul is sealed against compassion. The Spirit of thy life blood floweth through the soul of thy brother, as it flows through thee and me. We are one.

The newly chosen color-bearer of a race cannot lead that race to victory if he has crippled the hands of the color-bearers who preceded him by tearing the staff of colors from his hands.

The enlightened souls of this age have power to restrain the force of disruption which cyclic law has freed; but he who strikes down a brother near at hand breaks the unity of effort required for that purpose.

 TEMPLE MEMBERS.

From out the depths and darkness
 Intelligence Divine
 Leads on the Path these souls,
 Sublime in Faith and Purpose strong.
 "The way's not long"
 The Masters whisper to each soul,
 "We travel by your side up toward the goal
 In each soul's trial we once again
 The Cross bearer become,
 And in your overcoming—once again
 We overcome."

Los Angeles, California.

MARJORIE VAN BRUNT.

THE ETHERIC PLANES.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXXIII.

Within the last decade an exceptional amount of interest has been aroused in the etheric phenomena of life, owing to the increased development of the psychic senses of man in so many instances.

Scientific investigation along similar lines has added greatly to such interest, especially in regard to the efforts which have been made to reduce gross matter to the last analysis possible of investigation by exoteric means. It is interesting to note that the findings of science corroborate the statements of the old Masters in respect to the constitution of matter and especially in regard to the finer, the etheric states of Akasha which are imperceptible to the physical senses. However, science has not yet demonstrated the truth that the etheric states of substance are the temporary environments of all forms of life previous to and immediately following the closing of manifestation in physical form.

The soul of man is continuously striving to solve the mysteries of life after the death of the physical body, and in some instances this has led to belief in the philosophy of what is termed "Spiritualism,"—belief in the visible and audible manifestation of discarnate souls to those in incarnation on the physical plane. The advanced occultist does not accept this teaching for what it is supposed by its advocates to prove. While he does not deny the possibility of many forms of occult phenomena, he can only accept the teachings of the Masters as to the manifestation of the personal Ego within the seven-fold divisions of matter, force, and consciousness. According to the latter the soul—the higher intelligence—does not return to earth in spiritualistic manifestation, although it is possible for the astral or etheric body, the vehicle of the soul, to appear under certain conditions after the soul itself has left that body and is functioning in one of the higher etheric planes.

The said occultist is not only conscious of the continuity of all forms of life within the etheric planes but also of the various modifications of Akasha which in part constitute the substance of the four-fold etheric planes. I intend to confine this communication more particularly to consideration of the lowest of these four states, for it is more nearly related to the matter of the physical plane.

This state of etheric substance is known by different schools of thought under various names, and this has led to much confusion in

the minds of students. According to both science and occultism this etheric substance is more electrical and magnetic than is the matter of the physical plane. It is the substance of the Protyle of the Crooks School, the Alcahest of Paracelsus, the Fire of Zoroaster, the Lower Astral Light of the occultist. It is the vehicle of the Dynaspheric Force of other scientists. Finally, it is the homogeneous all-pervading form of etheric light which permeates every atom of physical matter. It is the basic substance of all such forms as may become visible to the psychic senses in vision, trance, or sleep.


At the death of the physical body the confined or personal ether concentrates and streams from the head, gradually assuming the form of the physical body it is leaving. This subtle, rarefied, tenuous substance in form is the vehicle of the departing soul, which remains on the lowest one of the etheric planes until its period of purgation is ended, when it automatically seeks a higher, a more etheric or spiritual plane, leaving its vehicle as a shell on the lower etheric plane until it also has disintegrated as the physical body has previously done. It is this shell revived by the mediums or by some astral entity that appears in spiritual seances.

The substance of the etheric plane may be, as it were, molded into any desired form by concentrated individual thought force which has been set in action by auto-suggestion as may also be the case of one using the magnetism of the ether for healing or other purposes. The psychic may perceive the magnetic force in the form of light escaping from the ends of the fingers of the operator in the course of magnetic treatments.

As the air may be contaminated by the effluvia arising from poisonous or noxious vapors, so an etheric magnetic current may be contaminated by the evil, lecherous thoughts of man, eventuating in illness or even in death of the individual to whom they are directed. Evidences of such contamination are visible to the psychic in the clouded shades of color assumed by the personal ether escaping from the body of one who is indulging in selfish or other evil thoughts.

It is not so much the general phenomena of the etheric planes that I am emphasizing at this time, for that is too far-reaching a subject to particularize to any great degree in a short communication. It is the personal ether, that portion of the etheric substance which permeates the physical body and is possible of manipulation by the will and mind of man. Man possesses the power to manipulate this fiery electric emanation and is responsible to the higher law for its use or misuse. Its selfish personal use is one form of black magic.

The word *magnetism* is so carelessly and ignorantly used that the real nature and power of the substance which the word indicates is unknown by the great majority of people. The substance of the personal ether and the personal magnetism are the same in appearance. It is continually emanating from the physical body in definite waves, which are subject to direction by one person to the body of another. As the air is necessary for the building and sustaining of every molecule of a physical body, so the ether is requisite for the building and sustaining of the astral body.

H—

GOD'S HOSPITAL.

AN ALLEGORY.

"The Dark Star," this earth, is God's Hospital. The patients therein are all the people of all the races of the earth, for they are all sick; although not all of them will admit that such is the case. Christ is the great Head Physician, and the Masters of the Great White Brotherhood are the staff of consulting and operating physicians.

The nurses are the kind, unselfish disciples of the Masters who have chosen "the hard way," the way of service for others. The wards of the hospital are the many states of physical and lower mental consciousness. They are filled with the afflicted of body and soul.

There is an incurable ward filled with the shrunk forms of patients who are dying from the effects of concentrated selfishness and inhumanity, men and women who have dried up the very springs of life in their souls and are nearing the state termed "spiritual death."

There is a well equipped operating room, and close to it is the surgical ward where the patients are taken after the operating surgeon has cut through the quivering flesh and nerves of the body to reach and remove the malignant growths of the soul. Only with the sharp instruments of sorrow and suffering can the surgeon remove such growths as have taken root in the soul—the effects of cruelty, treachery and revenge. Back of every diseased condition of body is a diseased condition of mind.

There are a few private wards, each one occupied by a single patient, it may be one who has sinned so deeply he has a tremendous price to pay for his care, the price is the sacrifice of his most precious possessions, or by a case of hereditary disease which would endanger the lives of others, consequently they are rigidly secluded.

There are many general wards in this hospital, wards in which are lying numberless patients who have been stricken by some phase or form of mental disease or physical injury. Here or there lies one burning with the fever awakened by pride or ambition; elsewhere lies one suffering from the effects of the corrosive poison of hate and envy.

There is the ward of the broken-hearted, a ward that is filled with the victims of treachery and faithlessness, wives and husbands, even whole families deserted and left destitute. Here also servants of God, priests and ministers, betrayed and forsaken by those they have served well and faithfully, victims of their own self-sacrifice. The hearts of the physicians and nurses of this ward are sorrowful at the sight of the agony of these slowly breaking hearts, which only the Great Physician can bear to behold, and He alone because He knows the end will bring them peace. He gazes tenderly into the faces of these patients in turn and says to each one, "Tomorrow thou shalt be healed for thou shalt be with Me in Paradise. Thou hast done well."

There is a children's ward, where lie the young souls who awaken more sadness in the hearts of the nurses and physicians than do the patients of many other wards. They are the victims of man's worst brutality, his lusts and sensuality. Into every place where a child is born stretches the aera of this ward. The fairies, elves, and gnomes weave a spell over it, and he or she who would enter to serve should have a child heart, or they could not understand the spell.

The ward which excites the interest of the curiosity seekers of this great hospital is the insane ward. The patients located therein are the victims of luxury. Their minds are unbalanced in their mad rush for self gratification and their eyes are blinded to the miseries of the occupants of other wards where lie the starved and frozen victims of their cupidity and craze for sensual pleasure. Heedless of the pleas of the Great Physician for repentance and atonement they sink into a pauper's grave. They have frittered away the riches bequested to them by nature in riotous living and end in bankruptcy of soul.

Last but far from least is the faithful squad of workers in every ward, those who make possible the healing of patients by cleaning accumulations of blood and filth, by carrying out the dead and attending to all the other details of hygienic necessity, still others who nourish the bodies of other workers and incapacitated patients—the great body of the common people who are the backbone of the hos-

pital. It is of these that the Great Physician has chosen His best beloved. Their positions are changeable; they become the chosen for higher fields of labor according to the measure of their faithfulness in common fields.

Over all these and many other wards of God's Hospital rests the brooding love of the Great Physician. For some of the patients He orders an operation, the removal of some cherished thing or person; for others He orders the special care of a tender nurse; for others He orders a portion of bitter aloes. But whatever the nature of the order given, it is uttered in love and wisdom, and the words of the order fall as dew on the parched soil, over the hearts of humanity gathered together in God's Hospital.

B. S.

THE GREAT PARADOX.

The great paradox would seem to be the natural language of occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is not one in words only, but in action, in the very conduct of life. The paradoxes of occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the path, and so to forget that the path can only be known by treading it.

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such an one, perchance, has sought the path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end of *life* is selflessness; and he feels the truth of the saying that only in the profound unconsciousness—self-forgetfulness—can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain track. He then finds that his teachers do not encourage his ardent flights of sentiment; his all-forgetting yearning for the Infinite—on the outer plane of his actual life and consciousness. At least.

if they do not actually damp his enthusiasm, they set him, as the first and indispensable task, to *conquer and control his body*. The student finds that far from being encouraged to live in the soaring thoughts of his brain, and to fancy he has reached that ether where is true freedom—to the forgetting of his body and his external actions and personality—he is set down to tasks much nearer earth. All his attention and watchfulness are required on the outer plane; he must never forget himself, never lose hold over his body, his mind, his brain. He must even learn to control the expression of every feature, to check the action of each muscle, to be master of every slightest involuntary movement. The daily life around and within him is pointed out as the object of his study and observation. Instead of forgetting what are usually called the petty trifles, the little forgetfulnesses, the accidental slips of tongue or memory, he is forced to become each day more conscious of these lapses, till at last they seem to poison the air he breathes and stifle him, till he seems to lose sight and touch of the great world of freedom towards which he is struggling, till every hour of every day seems full of the bitter taste of self, and his heart grows sick with pain and the struggle of despair. And the darkness is rendered yet deeper by the voice within him, crying ceaselessly, "Forget thyself. Beware lest thou become self-concentrated—and the giant weed of spiritual selfishness take firm root in thy heart: beware, beware, beware!"

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centeredness is the root of misery, the cause of pain, and his soul is full of longing to be free.

Thus the disciple is torn by doubt. He trusts his teachers, for he knows that through them speaks the same voice he hears in the silence of his own heart. But now they utter contradictory words: the one, the inner voice, bidding him forget himself utterly in the service of humanity: the other, the spoken word of those from whom he seeks guidance in his service, bidding him *first* to conquer his body, his outer self. And he knows better with every hour how badly he acquits himself in that battle with the hydra-headed monster, and he sees seven heads grow afresh in place of each one that he has lopped off.

At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless, for the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched, that he may seek the inner air, soon loses its keen-

ness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it into death; but its ever-moving coils elude his grasp, the insidious temptations of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can reach this place — at first only when he is alone in silence and darkness. But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle, without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus from within that silence, the student will find that he has solved the first great paradox.

But paradox still follows him. When first he succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realizes more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature?

This question is hard to answer in direct words, if, indeed, such an answer can be given. But analogy may point the way to where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of nature, a tempest in a tea cup, a gale to blow and even swamp a paper boat. And we can say, "I do this: it is *my* breath." But we can not blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world-forces is blended with our own; and could we realize this

and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this “mortal coil” is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs. It is useless and idle, such an endeavor, for the great winds of life must, sooner or later, sweep him away. But if he changes his attitude *in himself*, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them and is responsible for them, if he tries to deal with them as parts of nature, then he may hope to become one with the great tides of being and reach the peaceful place of self-forgetfulness at last.

—“*Faust*.”

Reprinted from “*Lucifer*,” October, 1887.

THE FOUR SWANS.

There was a story told by the early Christians in which Lir of the Half Tongue (the half expressed) was made to be just a man and a king, because the Christians were jealous of the old Gods and their ways.

And in the story it was said that Lir was having four children to him, and the wife died on him, and that he took another woman, and the stepmother hated the children and put a curse upon them. And the curse was they were to be swans swimming and flying over the lakes and rivers and seas of Ireland. And it was said that curse would be lasting with them until they were hearing the first Christian church bell ringing.

And the story says that they were hundreds and hundreds of years wandering in summer sun and winter snows, and frozen they were often enough, with heavy ice holding them in bonds.

And Finola the eldest used to be spreading her wings to be brooding and warming and guarding her younger brothers and sisters. But at last she was feeling the long end coming, and she commenced to be singing the death music. Wonderful and weird that song was surely; and a great saint hearing it came down the lake shore wondering and thinking it was the Lord's Angel was in it.

And the saint's church bell tolled vespers, as through the surf the swans came swimming. And then it was what happened. These

swans changed and grew and were transformed by the tolling bell from white feathers to gray hair; upright they stood, and the human word on their tongues where the swan's song was. Old they were with the centuries of living on them, ready and willing for their resting. And it was said in the story that the good saint baptised them there on the strand and that it was to the Christian heaven they went and death on them.

But in reality Lir was not a human king but the great Father of the Gods, the Initiator of all life into creation.

Before conception His magic happens,
Before thought has form or vision His word is on it,
Before force has power or motion His seed is in it.
Four swans, the Christians said!
Four breaths out of His heart with cosmic magic wings,
Four mysteries from His mind, impregnating the stars,
Four winds within the void, guiding the stars and suns:
Four swans with wings outspread through all the ways of life,
Upholding Lir's commands,
Balancing His word, winnowing the breath:
Four swans out of the void,
Four Powers of living growth,
Expressions of the God;
Light sweeping out, vastness entering in:
Life going forth, Darkness mothering.
Four swans out of the house of Lir,
Four magics in His mind,
Four wisdoms carrying forth His dream.
Four breathings in His soul.

JOHN O. VARIAN.

Halcyon, California.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The intensely interesting comments by Edgar Lucien Larkin, Director of Mt. Lowe Observatory, quoted below from the San Francisco *Examiner*, reveals plainly how rapidly we are passing into the Age of Radiance.



"The most absorbing imaginings of novelists, the heights of drama and exalted flights of poetry, often the harbingers of scientific discoveries—these all are not so intensely fascinating as recent scientific discovery. The most attractive of recent things is radio-activity, the projection of particles and also energy waves from ores, minerals and metals, that to look upon ordinarily would give no hint of their magical and mysterious properties.

"Uranium, the heaviest form of matter known, whose atomic weight is 2,395 times that of the lightest atom, that of hydrogen, is unstable; it emits radium incessantly, and energy waves also. Millikan, who isolated and weighed one electron, a feat as great as that of weighing a sun, puts the half-period in uranium at eight billion years. That is, half will be hurled and radiated away in that vast period of time. Half of the remaining half in eight billion years, and so on. The half of radium emanates away in 2,000 years, and a half of the other half in 2,000 years, and so on.

"Thorium is a very slow radio-active element. It sends forth waves and also helium. Helium is a gas whose atomic weight is 4, that of hydrogen always being 1. But the helium molecule contains only one atom, while hydrogen contains two.



"All hopes of commencing to think of the vast age of matter and the structural universe are void.

Uranium, for instance, has the pent up force of the powerful electrons in its atoms to act in projecting radium, helium and energy

waves from its mass. But it was quite different for the integration of the first uranium from cosmic space. The atoms had no force behind to push them onward. They must have fallen together by the excessively weak force of gravitation, from amazing distances in space toward centers of forming uranium. And the same is true of thorium and polonium. Quadrillions of years may as well be written as trillions. Inconceivable eons of duration, at all events.

"All of the radio-active metals send out emanations, and these at once begin to radiate themselves away. The periods of many have been measured with accuracy by means of the new highly sensitive apparatus. These periods vary for a few seconds, in evanescent emanations, to years and centuries for others. Helium, argon, neon, xenon and krypton, gases discovered in recent years, have shown themselves to be inert; that is, they will not unite and form any compound with any of the 92 elements so far discovered by chemists.



"But all human flights of thought are impotent in striving to think of the enormous antiquity of helium. And it is a product of disintegration of far older uranium. Helium is seen in the new powerful telespectroscopes not only in thousands of colossal suns, but in far older nebula whence suns are condensed. Thus, so far as science knows, when we see helium we know it came from still more ancient uranium. It may be well to write a centillion of years. A centillion is 1 with 300 zeros to the right. Good brother Kapila, over by the Ganges, seated in his mudhut centuries ago, in his Sampklyra philosophy said that a universe was formed upon the ruins of another once in every period of 4,320,000,000,000 years, only 13 figures. What is this compared with 301 figures? But our great Aryan precursor in advanced thought sensed the overwhelming antiquity of matter. —

"The highest flights of philosophic speculation of all ages are so completely outclassed by modern discoveries by retort, electrical furnace, telescope, telespectroscope, telephoto cameras, telespectrocameras, the new ultra-violet-energy-wave microscope, the amazing electrical balance and moving picture apparatus, with color photography, that there is no comparison. Wireless sending of human intelligence by electro-magnetic space waves, and now the image of the human face by wireless telephone mechanism sending forth waves (there is some new wonder daily) are changing the career of man on earth.

"My mail on what is called psychic phenomena surpasses all that I have received in 62 years. Astounding directed writings of simply overpowering interest come from every direction. Good inventor Edison will surely put out a mechanism to startle humanity. Christendom is now in an exceedingly unique and critical state."

CHILDREN'S DEPARTMENT

Temple Builders—No. 176

JACKIE'S THOUGHT.

(To say to one's self quickly when one feels troubled, sick or sad)

"REJOICE! Rejoice that You Know the Truth!

"Rejoice that You Know Christ Is In You!

"Rejoice that You Know Christ walks beside you, Helping You EVERY STEP of the Way.

"Rejoice that God is giving You these Blessings,—that no one could ever count.

"REJOICE that You Know GOD IS LOVE.

"Rejoice that GOD WANTS You to be WELL and STRONG!"

Jackie says:—It would help if anyone would say this or one of the thoughts *quickly* when sick or troubled. What follows is, he says, to read, for anyone to read once in a way, when needed.

"Do not think that God is Punishing you. LOOK BACK and see the wrong that you have done.

"Do you expect a man that you have wronged to come back and give you all his things—a man that does not Know the Law of Love?

"No! We do not expect to have health when you are doing wrong, or when you are not taking care of your body, or *maybe* not taking care of your Soul!

"Do you expect to be well? Why No, you would not would you!

"Or, maybe, you have done some wrong that you have not learned the lesson of, in some previous incarnation.

"Don't you see that that would make you bring the punishment upon yourself?

"Be thankful for your Blessings NOT for Your Faults, for most of your faults are Choices. There is a wrong choice and a good choice side by side.

"You might count the sufferings from your wrong choices, but you could not count the Blessings that the Lord has given you.

GIVE THANKS for ALL these Blessings.

"Don't say 'Oh Dear!' when things are going wrong. When a thing is going wrong say 'God IS My Help. I AM a Divine Child of God. God Walks beside me every second.

"*When you get wronged* see what wrong choice YOU have made. But do not think too much of the dark side. Think of the Love that comes to you.

"Give thanks for all your choices. They are helping you to get ahead. God is Helping you to Choose WELL.

"Give Thanks for EVERYTHING."

Jackie had gone to bed and I thought he was going to sleep, when suddenly he eagerly asked me to stop my work and write down just what he would say. As he was dictating he faltered once or twice and I waited. Then he said, "It is so hard to get the words. One gets so strongly the inner glow of it, but the words are hard to find."

When he spoke of the wrong choices he said, "Wait a minute, don't write this in it that I am going to say. I just want to tell you because I think it illustrates what I mean. You know in the woods there grow pretty well always side by side good mushrooms and poisonous ones. They look alike, and one has to choose very carefully. *The one is a food; the other will destroy life.* Well, that is how choices are made. I think that illustrates it better than anything else."

RICHARD'S STORY.

Once upon a time the people who lived near the big woods said to the Sun, "The forest is filled with dark places and bad people." So the Sun said, "I will go through and see if this is true." The Sun went through the woods. Everywhere he went there was brightness. So there must be something wrong somewhere. What is it? If the people had been shiny like the Sun they wouldn't think there were dark places.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A.

BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A.

OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kabalistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

The Temple Artisan

Vol. XXI.

MAY, 1921

No. 12

Behold, I give

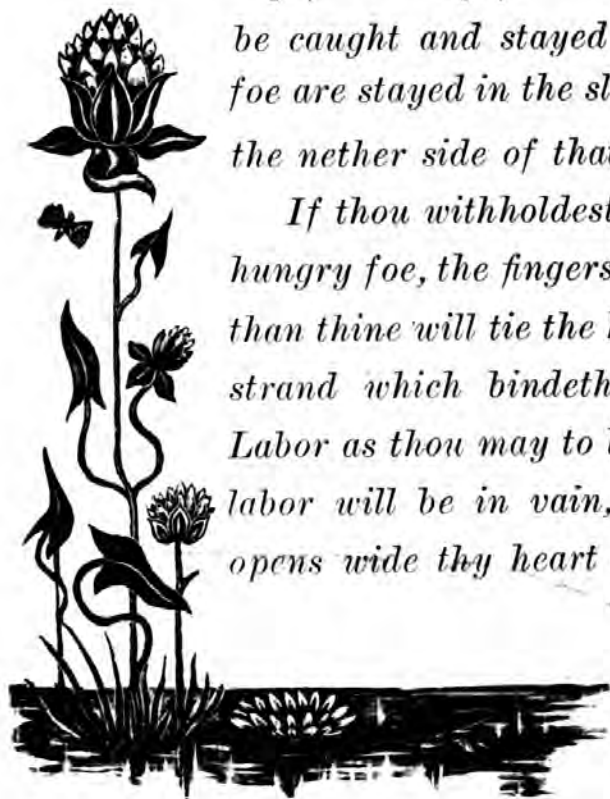


unto thee a key..

THE PATH OF COMPASSION

If thou would'st not blend thine own karma with the karma of thy foe and become as he, take care lest thou turnest away from the path of Compassion. If thy feet stray from that path they will be caught and stayed as the feet of thy foe are stayed in the slimy ooze of hate on the nether side of that path.

If thou withholdest thine hand from a hungry foe, the fingers of a stronger hand than thine will tie the knots of the karmic strand which bindeth thee to thy foe. Labor as thou may to loose the knots, thy labor will be in vain, until Compassion opens wide thy heart and hand.



RELIGION.

TEMPLE TEACHINGS. OPEN SERIES. No. CLXXIV.

Esoterically the word religion means to bind back to God. The great desire of all units of a religious body is to reunite the soul and spirit of man however the desire may be expressed. Man has created a breach in consciousness between his higher and lower self which must be overcome before he can attain to individual spiritual consciousness.

By persistent disobedience to the Deific laws and principles upon which all forms of religion are founded, man has made religion a thing of little moment in comparison to what it might be if those laws were upheld.

In the orthodox religions this breach is believed to have been caused by original sin, the sin of a single man and woman, Adam and Eve, from whose sin the whole human race must suffer. In the Wisdom Religion it is taught that the so-called "sin" consists of disobedience to the divine laws and principles by the whole human race, therefore that individual man suffers from himself. The cause is the same in both instances, i. e., disobedience to law. The first mentioned is disobedience to the dictates of a personal God, the last mentioned is disobedience to the dictates of the Higher Self—the Universal God in man.

Unless the fundamental philosophical, ethical and moral principles of the religion or system of philosophy with which the individual man has identified himself has become the most vital thing in his life, he is a failure, from the higher spiritual standpoint. His success in material fields of life does not alter that fact. This is true for the reason that the spirit of man should have control of the mind and body and he learns to control and use spiritual energy through his obedience to the dictates of his Higher Self, his God, and his devotion to those fundamental principles which are the basis of his religion. To whatever degree he fails in this respect he deprives himself of the power to function that energy in any field of endeavor.

Unless the philosophy of the religion of the Temple of the People, as accepted by the members of that body is made a living power in the daily lives of those members, it will be impossible to carry out the given directions for the upbuilding of the physical counterpart of the ideal form of the Temple in the mind of God. Every duty neglected, every refusal to carry out the directions of the Masters,

who are in a spiritual sense the Chief Priests of the Temple of Humanity, by any of the component parts of that body causes them to rob themselves of the spiritual energy which otherwise would come to them through that particular channel, and thus the whole body must suffer from the effects of their action or inaction. The channel—in this instance the Temple of the People—becomes so much the less effective.

The above mentioned basic principles or laws of spiritual, ethical and moral life are identical in all forms of religion. In whatever form of religion these laws are ignored or misinterpreted it is due to the ambition, pride, selfishness or faithlessness of one or more units of the body. It is not the governing principles of the religion that are at fault, for they are omnipotent, changeless and eternal. To whatever degree they are ignored or disobeyed by man the power to utilize the spiritual energy on which he is dependent for spiritual and moral growth is lost. This is as truly a fact as is the fact that interference with or the cutting off of a current of electrical energy from the dynamo of an electrical engine on the physical plane will deprive the engineer of the power to run the engine and therefore to benefit from its use.

It is lack of realization of this truth by man and therefore of his failure to benefit from the knowledge to be so gained that has left him the feeble, impotent creature he has become during the present great age in comparison to the strong, vitally alive man he might be. His religion has been made a secondary or a third feature of his life, instead of the one vital thing it ought to be.

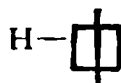
There have been so many abuses of power in some orthodox religious bodies, that the very word religion has become tabu to many, even to some students of occultism who do not realize that occultism—Theosophy—is religion in the highest sense of the word.

It has been said by those who know whereof they speak, that spirit and matter can not meet. This is true from a universal aspect but from the individual or particular aspect, spirit has built a bridge, figuratively speaking, a bridge of mind substance over which the energy awakened by spiritual action can pass to matter and therefore to the soul and body of man. It is by means of this bridge of mind that the soul passes into the realms of spirit—the consciousness of spirit.

The religious instinct in man is aroused by the soul's desire and effort to pass back over this bridge—to regain its lost inheritance, its conscious realization of union with God. It is the increased

development of this instinct by means of the basic principles of his religion which makes the religious practises of man such a vital thing in his life. A man's personal religion should be the school of his soul.

If all Templars could fully realize the truth of the statements I have made herein and could see how their development was hindered by indifference or neglect of their duties and disobedience to directions given them for their benefit they would make a stronger effort to fulfill their obligations than is made by some of their number.



ANGLES OF SCIENCE.

SCIENTIFIC ASPECTS OF THOUGHT TRANSFERENCE.

The scientific world today has come to the grievous state of accusing its greatest teachers of mental senility. There is a great battle being waged between the weight of the reputations of men like Sir Oliver Lodge, Sir J. J. Thomson, and their kind, probably the greatest physicists the world has today, and the natural distaste of material science for believing in something it cannot understand. So far the natural distaste is winning; these men, though their reputations for clear thinking and mature judgment are great, are getting old; hence they are open to accusation of becoming incapable of being trusted for evidence. This small comfort is what lesser scientists, not willing to believe, nor wishing to be shown, are using to bolster up their self-esteem.

In order to hear just what arguments a man trained to clear thinking might give against the possibility of thought transference, I asked a professor of philosophy to give his reasons for being so horror stricken whenever the subject was mentioned. He replied that mental telepathy was impossible because thought was not the sort of thing that could be transferred. He confessed that he did not know what thought was, but was certain that it had nothing about it that could travel through space. His distaste of the subject was due to the fact that belief in it was generally emotional, it being always combined with ideas of spirits and other creepy objects, naturally abhorrent to one trained to clear thinking. I asked if he did not think the argument might be brought up that he was prejudiced. He answered that anybody might have his opinions assailed on that score, since everyone believed what he wanted to believe any-

way. If a man wanted to be logical he would believe logical things, but if not he would be governed otherwise. But the essential point seemed to be that thought transference could not be believed in because it only convinced those who reason emotionally. Sir Oliver Lodge might be one of the world's greatest scientific thinkers, but he had lost his son and was getting old, so he could be expected to be losing his grip on things. And besides, he believes in thought transference, which proves it.

Now as a matter of fact, the same thing might have been said about wireless telegraphy sixty years ago. In those days electric currents were not the sort of thing that traveled through empty space. Nor do they today, but we have since found that they may radiate electromagnetic waves which have this property, and which may affect other electric currents at a distance.

If it be true, as some believe (especially those who are in a position to know if anybody is), that thought is just as material on the mental plane as electricity is on the physical, and that Nature repeats itself on its various planes or levels, a process of analogy brings us immediately to the conclusion that thought transference is as possible as wireless telegraphy, and capable of even more elastic action because of its greater intrinsic fineness. If we are logically led to believe it possible, and then find evidence of its occurrence, the conclusion is obvious. For there can be no doubt that instances of its practice are innumerable! The evidence is always discredited merely on the grounds of impossibility.

Everything that exists is material on its own plane. An emotion is the material of the Astral; a thought of the Mental. When I think, an actual material happening occurs on the mental plane, perhaps analogous to the passage of an electric current on the physical. If an oscillatory electric current can radiate electromagnetic waves through a physical ether, why cannot an oscillatory mental discharge radiate a thought wave through a mental ether? If thought has this character, and a mental ether exists, and Nature imitates itself, it can. If we can prove that it does, or that these characteristics exist, science will be satisfied. Science has good prospects of being satisfied on this score within the next hundred years, for the philosophy professor admitted that more and more people were growing old all the time, and the world was being overcome with a wave of emotional thinking.

There is no reason to muddle thought transference up with spirits, for the only connection between the two is that science knows very

little about either. But the time is coming when we will know how to control our thought so as to increase its radiating power; direct it, tune our minds to its reception, and otherwise treat it as we do radio-telegraphy. And as wireless messages travel through the physical ether with the speed of light, so mental messages will be known to travel through the manasic ether with the speed of thought, which is not necessarily infinite, but merely inconceivably rapid. The whole question is a process of tuning minds, insulating thoughts, and controlling the rapidity of the oscillatory discharge that constitutes a thought. A heavy, ponderous mind will send out a wave of great length and slow periodicity, which naturally cannot affect a mind tuned to short waves and rapid vibration. We do not find thought transference universally practiced today because the minds of the human race at present can not be accurately tuned to accord with each other except in very rare instances. There is no reason to think thought transference an emotional subject; it is as logical as anything that exists, but since we do not yet thoroughly understand the actual construction of a thought, it is well not to be too dogmatic on the subject.

BENEVOLUTUS.

"Go out if you will, and walk with Nature alone on the hillside in the evening, but if your favorite child lies ill at home, or your lover comes tomorrow, or at your heart there lies a scheme for the holding of wealth, then you will return as you went out; you will have seen nothing. For Nature, ever, like the old Hebrew God, cries out, 'Thou shalt have no other Gods before me.' Only then, when there comes a pause, a blank in your life, when the old idol is broken, when the old hope is dead, when the old desire is crushed, then the Divine compensation of Nature is made manifest. She shows herself to you. So near she draws you, you feel the throb of her life."—*Olive Schreiner*.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halesyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halesyon, Calif.

EDITORIAL MIRROR.

WE HAVE ENTERED THE AGE OF RADIANCE.



By this is meant that humanity has come into a knowledge of radio active forces and is applying those forces in various fields of human endeavor and activity. It can already be seen that the practical application of these forces is revolutionizing human life, making for greater efficiency and happiness as well as conserving time and energy enormously.



The discovery of the X-ray by Roentgen led to Becquerel's experiments to find similar rays in matter, and when he finally placed that piece of Uranium on a photographic plate and found thereby that Uranium was radio active, both time and nature were vindicated. What matters it if countless aeons of time had elapsed awaiting this discovery? When the right cycle swung around the new light appeared, opening doors undreamed of into nature's Arcanum.



As a direct result of the French scientist's discovery of the radio active nature of Uranium, the Curies were led to experiment with pitchblende, the parent substance from which all Uranium is extracted. This led to the discovery of Radium which is over a hundred thousand times more radio active than Uranium.



Thus radio activity as a new property of matter was discovered and as a result, physical science has been able to tear down many mystery veils and formulate a more correct theory of the real nature of matter and energy. The electron was discovered and shown to be a much finer division of matter than the atom. A current of electricity is simply a stream of electrons, and ELECTRICITY IS THE BASIS OF ALL MATTER.

Coincident with the discovery of radiant rays and radio active matter, we find applications of radiant rays in many fields of action as in wireless telegraphy and telephony, wireless direction of moving vessels and objects, wireless musical concerts and so on.



In addition to the commercial aspects of the applications of the radiant forces the *healing aspect is not the least important*. It has been found that the application of the X-rays and Radium and other radiant rays to the diagnosis and healing of diseases has opened up a vast field in the domain of the healing art.



In fact there is reason to believe that in the not remote future the science of medicine (healing) will be entirely revolutionized as a result of the diagnosis and treatment of diseases by means of radio active forces as more knowledge based on experience and improved technique in application of these forces is obtained.



Dr. Albert Abrams of San Francisco is the discoverer and teacher of new methods in the diagnosis and treatment of diseases based on the electronic nature of matter. Dr. Abrams' teachings replace the cell doctrine of health and disease by the Electron theory. For many years the cell has been regarded by medical science as the vital unit, and the seat of health and disease, but the Abrams theory pushes the phenomena of health and disease back of the cell to the Electron—the Electron making up the atom, the atoms making up the molecules, and molecules making up the cell. From this standpoint he postulates that "*all vital phenomena are dynamic and the actions of organisms should be regarded as processes and not as structures.*"



The writer had the opportunity recently of witnessing, by special invitation, the work of Dr. Abrams in his clinical laboratory at San Francisco, and the contact has led to study of these teachings and results claimed or obtained. These are sufficiently startling, it would seem, to make the most indifferent "sit up and take notice."



By means of special apparatus and a system of reflexes carefully worked out, Dr. Abrams is able to diagnose diseases from a few drops of blood without seeing the patient who may be thousands of

miles away. Not only to name the disease but to tell whether the blood is from male or female subject and even to tell the racial line of the patient! The courts of San Francisco have recently accepted Dr. Abrams' findings in the case of disputed parentage, his tests showing whether father and child bore that relationship or not, and as Court decisions were based on these tests it would seem as if the nature of the tests must have been convincing from the legal standpoint. As no results of above nature can possibly be obtained by any kind of *microscopical* or *chemical* examination of the blood known to science, how does Dr. Abrams do it?

In essence, it is by means of the reactions of electrons obtained through special apparatus. The reflexes obtained manifest polarity. Each race, each individual and every disease and every bacteria has its vibratory rate (key note) and these are made manifest by the electronic reactions of Abrams.



Furthermore, the vibratory rate of disease-producing bacteria or the disease itself being known, it is found according to Dr. Abrams' system that *this same rate will cure the disease*. Accordingly the same vibration is directed on the disease by means of an instrument called the *oscilloclast*, with effective results according to physicians who are using these methods in various sections of the country and abroad.



In the next issue of THE ARTISAN, we will give more along this line as we are sure our readers will be interested, inasmuch as Dr. Abrams in his researches and investigations has penetrated into the very domain of the finer forces of nature—a subject of absorbing interest always to all true students of life who wish to see beyond the panorama of mere outer phenomena.

W. H. D.

THE TEMPLE BUILDERS

Lesson No. 177

HOME.

Weary of counterfeit—tired of the false tones, I wandered down to Oceano Beach, and watched the tide going out and the tide coming

in, and thus watching I realized that if one would find the harmonious tones of Life he must willingly go with the tide as it flows to and fro in tempest and sunshine.

Having the opportunity to attend a meeting at the cottage not long since, I was asked to take a chair—I believe it was to help square the compass. I went into the meeting a full-sized person, but the longer I sat in that chair the more I realized a very shrinking sensation, until it seemed to me I was only a tiny particle—realizing my unworthiness—and all my shortcomings loomed up like mountains.

I knew myself to be a very selfish person and of no real use to humanity in my present attitude.

It seemed to me my old self died right there. In fact I went to my own funeral. I do not remember what the subject under discussion was but I do know if a personal question had been asked me, that it would have been merciful for it would have closed the casket lid, so to speak, as I was sure up to this date I had been a dismal failure.

So in this attitude I arrived at home and pulled the blinds down, and thought: "Oh! How glad I am to be able to shut the outside world out!" and then I lay down to rest. As I lay there, half awake and half asleep, these thoughts came to me: I seemed to have dreamed this dream. I thought I was in a distant land—not Persia, although everything bore an oriental aspect, nor yet in Italy, although the air was soft and balmy as only Italian air can be, and luscious fruit hung everywhere.

I looked around for thorns and thistles but none grew there—and everyone seemed dressed in his holiday apparel. And I wondered where was the garb of the working man—but they changed not their raiment.

Then I went forth to see the sun set, but it sunk not. And looking up on the hillside I thought, "What a beautiful place for the dead to rest," but here were no dead—no white slabs, there was naught but peace.

Then I visited the Temple where Peace reigns supreme. The walls were all of ivory, and the ceilings were studded with precious stones. In the East was the Light—in the West was the emblem of the effulgent Sun; Assistant to the Light in the East, on one hand was companionship replete with cheerfulness, on the other a good magnet to visit when depressed. In fact my room seemed like a Chapel—and I was in bewilderment and asked "Where am I, and whence did I come?"

Then I realized that I was in deed and in truth—HOME.

BIRDIE NIPPER.

ARTHUR'S CHOICE.

Florence told us of the two paths we could choose from this morning in the Builders' meeting—the path of pleasure or the path of duty.

I did not think that she was going to say what was at the end of the paths, but I was going to choose the path of duty no matter if it was awfully hard and stony, hurting the feet, and everything to trouble you. At the end of the path of duty there was everything lovely about it—there were flowers, fine houses, playgrounds, and schools where you learned every day even more beautiful lessons of life than we have in everyday schools.

I think on the path of duty once in a while we might have a smooth place and even a flower might bloom on the way.

On the path of pleasure everything seemed nice. There were flowers and trees and the way was smooth, but at the end there were stone walls, cliffs and iron mountains. A fairy of the New Year came and asked the children if they knew why there were iron mountains and stone walls. The children did not know so the fairy told them they had chosen the path of pleasure—and it was too late now so they would have to wait until next year to choose another path.

I have chosen the path of duty and have to do my chores, practice my music, go to school and a lot of other things.

We had a poem in school to memorize. The name of it was "Nobility." This is part of it:

The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow and straight
For the children of men.

ARTHUR HARRISON.

TEMPLE ACTIVITIES AND NOTICES.

The yearly dues are the first financial obligations of a Templar. If contributions to any personal or special fund or other department of the work are intended to cover dues also, it should be distinctly stated to make sure credit is given the sender for the same in the bookkeeping department and to avoid misunderstanding.

* * * *

As the Temple Letter for Family Folks contains and discusses many details connected with personalities at the Centre it will be unnecessary to make much mention of such details in this column in the future.

* * * *

The Temple Letter going out regularly, is meeting with much favor and appreciation on the part of our membership and seems to be a valuable vehicle for better understanding between Temple centre and periphery.

For a long time many inquiries have been received for a list of suitable occult reading matter for children and young folk. A list is now being made and will be published by the Halcyon Book Concern. Before sending it to print, however, we would be glad to have names and authors from any one who may know choice reading of the kind mentioned, as it is very difficult to find that which is wholesome, normal and interesting to the child as well. Any communication should be addressed to Halcyon Book Concern, Halcyon, California.

* * * *

Considerable difficulty has been found on the part of members or friends desiring to come to Halcyon in procuring information as to how to get to Halcyon by railroad. The railroad station is Oceano, Halcyon being only a postoffice situated one and a half miles from the Oceano railroad station, which is on the Coast line of the Southern Pacific Railroad.

* * * *

THE APPROACHING AVATAR, by Sarah Merrill Wolff, is a timely book for this Messianic age. Price 25 cents, postpaid.

* * * *

"An Open Book, or the Mirror of Destiny," by Meri (B.S.), is an attractive booklet being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answers returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making same payable to Jane W. Dower, Treasurer.

BOOKS

		PRICE	
		Paper	Cloth
Altar in the Wilderness.	ETHELBERT JOHNSON.....		.50
Ancient Wisdom.	ANNIE BESANT.....		1.50
A Visit to a Gnani.	EDWARD CARPENTER.....		1.00
A Working Glossary (of Theosophical terms)50
Basic Principle of Brotherhood, and	} W. H. DOWER.....	.05	
Evolutionary Waves			
Bhagavad Gita, The.	W. Q. JUDGE. Leather.....		.75
Beacon Fires.	B. S.50
Brother of the Third Degree.	W. L. GARVER.....		1.25
Brotherhood, Nature's Law.	HARDING.....		.40
Esoteric Buddhism.	A. P. SINNETT.....		1.25
Etidorhpa.	JOHN URI LLOYD.....		1.50
Esoteric Christianity.	ANNIE BESANT.....		1.50
From the Caves and Jungles of Hindustan.	H. P. BLAVATSKY.....		2.00
In Memory of H. P.	BLAVATSKY.....		.35
Jesus, the Last Great Initiate.	EDOUARD SCHURE.....		1.25
Kabbalah Unveiled, The, (Translation).		2.50
Key to Theosophy.	BLAVATSKY. New Edition.....		2.25
Krishna and Orpheus, the Great Initiates of the East and West.	EDOUARD SCHURE.....		1.25
Laο-Tsze's Book of the Simple Way.	WALTER G. OLD.....		1.25
Laο-Tszes's Wu Wei.	HENRI BOREL.....		1.00
Ladder Lessons for Beginners in New Thought.	OLIVE VERNE RICH.....	.50	
Letters That Have Helped Me.	JASPAR NIEMAND.....	}	
	I.....		.50
	II.....		.75
Life and Doctrine of Paracelsus.	DR. FRANZ HARTMANN.....		2.50
Light on the Path.	M. C. New Edition.....	Leather, .75	.50
Light of Asia.....	Leather, \$1.00.....		.75
Louis Claude De St. Martin.	A. E. WAITE.....		1.75
Magic, White and Black.	HARTMANN.....		2.00
Mystic Masonry.	J. D. BUCK, M. D.....		1.50
Ocean of Theosophy, The.	W. Q. JUDGE.....	.50	.75
Perfect Way, The.	ANNA B. KINGSFORD.....		2.50
Pythagoras, and the Delphic Mysteries.	EDOUARD SCHURE.....		1.50
Reincarnation. Revised Ed.	E. D. WALKER.....	.75	1.50
Reincarnation in the New Testament.	JAS. M. PRYSE.....	.35	.60
Scientific Corroborations of Theosophy.	DR. A. MARQUES.....		.75
Secret Doctrine, The. 2 Vols. and Index.	BLAVATSKY.....		12.50
Secret Doctrine. Vol. III.	BLAVATSKY.....		5.00
Secret Doctrine, Abridged Edition.	KATHERINE HILLIARD.....		2.00
Sermon on the Mount, The.	JAS. M. PRYSE.....	.35	.60
Socialism in Brief.	W. L. GARVER.....	1.0	
Temple Artisan. Vols. III, IV, V, VI, VII, VIII.	Half Leather. Ea.....		1.50
The Awakening.	MABEL COLLINS.....		.75
The Memory of Past Births.	JOHNSTON.....	.35	.50
The Mystic Hymns of Orpheus.	THOMAS TAYLOR.....		1.50
The Occult World.	A. P. SINNETT.....		1.25
Theosophy and Human Life.	ANNIE BESANT.....		.75
Through the Gates of Gold.	MABEL COLLINS.....		.50
To Those Who Suffer.	AIMEE BLECH.....		.50
Voice of the Silence.	BLAVATSKY.....	Leather, .75	.50

MUSIC:

Gitche Manito, the Mighty.....	.40
Rest. B. S.....	.25

MANUALS:

Death and After.	ANNIE BESANT.....	.30
Karma.	BESANT.....	.25
Man and His Bodies.	ANNIE BESANT.....	.35
Reincarnation.	ANNIE BESANT.....	.35
Seven Principles of Man.	ANNIE BESANT.....	.35

All orders to be addressed to

THE HALCYON BOOK CONCERN,

Halcyon, California



THE
TEMPLE ARTISAN
DEVOTED TO
Mysticism, Social Science
AND ETHICS.

Circulates in all parts of the World. Each issue is replete with helpful teachings anent the great problem of Life.

This Magazine is renowned for the high messages of truth it is and has been transmitting to the World from Those Who Know.

Published by THE TEMPLE, monthly, per year, \$1.00; single copy, 10 cents. Sample copy on application.

Address

THE TEMPLE ARTISAN,
HALCYON, CAL.

1918



The Temple Artisan

JULY, 1918

CONTENTS

PAGE

The New Star.	15
The Avatar.....	16
The Number Seven	16
Theogenesis.....	<i>B. S.</i> 20
Temple Convention Notice.....	20
Editorial Mirror.....	23
Children's Department	25
Temple Activities and Notices	28
Temple Home Association.....	29

Mysticism and Social Science

PUBLISHED AT

HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

1918



The Temple Artisan

AUGUST, 1918

CONTENTS

PAGE

Karmic Debts	31
A Prayer <i>Louise R. Waite</i>	32
From the Mountain Top.....	32
Healing	33
A Man <i>Ella Wheeler Wilcox</i>	35
Vision of Savonarola..... <i>Louise R. Waite</i>	35
Editorial Mirror.....	37
Children's Department	38
In Memoriam.. ..	41
Temple Activities and Notices	28

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his *term* of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

SEP 24 1918



The Temple Artisan

SEPTEMBER, 1918

CONTENTS

PAGE

The Wings of Night.....	43
NINETEENTH ANNUAL CONVENTION OF TEM- PLE WORKERS.....	44
First Meeting of the Convention	44
Convention Message of the Master Hi- larion	44
From the Guardian in Chief.....	46
Report of the Treasurer.....	48
By the General Secretary.....	51
By the Temple Scribe... ..	53
By the Official Head.....	54

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his *term* of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain *shelas* or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

OCTOBER, 1918

CONTENTS

PAGE

Her First Born.....	57
NINETEENTH ANNUAL CONVENTION OF TEM- PLE WORKERS—Concluded.....	58
Convention Memories	59
Healing	61
A Letter from the Master.....	63
Children's Department	65
Convention Notes.	66

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain echelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



The Temple Artisan

NOVEMBER, 1918

CONTENTS

PAGE

Renew Thy Life	69
From the Mountain Top.....	70
Out of the Night (verse) <i>George Blakesly Little</i>	70
The Separation of Sex and the Modern Theory of Twin Souls	72
Editorial Mirror	76
Children's Department	77
Books.....	78
Temple Activities and Notices	79

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain shelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

DECEMBER, 1918

CONTENTS

PAGE

The Answer	81
From the Mountain Top.....	82
Purity (verse)... ..	<i>A Mystic</i> 82
The First Temple.....	<i>A. W. Neale</i> 83
Editorial Mirror	84
A Communication to Templars.....	85
Magnetic Personalities.....	87
Children's Department	88
Temple Activities and Notices	90

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



The Temple Artisan

JANUARY, 1919

CONTENTS

PAGE

Raise Thine Eyes	93
The Ego..... <i>Helen Field Comstock</i>	94
The Vision	94
The Separation of Sexes and the Modern Theory of Twin Souls.....	96
Commentary	<i>B. S.</i> 97
Editorial Mirror	99
Children's-Department	100
Templars in the Service.....	102
Temple Notes and Activities.....	103

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

FEBRUARY, 1919

CONTENTS

PAGE

The Load	105
From the Mountain Top.....	106
The Betrayer	107
Editorial Mirror	111
Children's Department	113
Temple Notes and Activities.....	115

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

MARCH, 1919

CONTENTS

PAGE

Push On.....	117
From the Mountain Top.....	118
The Great Question..	119
Matter and Energy..... <i>George Harrison</i>	120
Editorial Mirror	124
Children's Department	125
Temple Activities and Notices.....	127

Mysticism and Social Science

PUBLISHED AT

HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



The Temple Artisan

APRIL, 1919

CONTENTS

PAGE

The Home of Song.....	129
The Coming Avatar	130
Children's Department	134
The Cage in Your Heart..... <i>G. in C.</i>	135
Editorial Mirror	136
Notices and Activities.....	137

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

MAY, 1919

CONTENTS

PAGE

Thy Tragedies	139
From the Mountain Top.....	140
Halcyon..... <i>Florence Callender</i>	140
The Momentous Question	141
Editorial Mirror	145
Social Science—Social Intelligence <i>Sidney N. Hillyard</i>	146
Children's Department	148
A Call to Service	<i>F. G. C.</i> 149

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain shelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

JULY, 1919

CONTENTS

PAGE

The Ideal Form.....	13
Temple Aphorisms	14
The Yoke.....	14
The Temple Home Association <i>William H. Dower</i>	17
Editorial Mirror	18
Children's Department	19
Temple Activities and Notices	20

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

AUGUST, 1919

CONTENTS

PAGE

New Seed	23
TWENTIETH ANNUAL CONVENTION OF TEM- PLE MEMBERS.....	24
First Meeting of the Convention	24
Convention Message of the Master Hi- larion	24
Address by the Guardian in Chief	26
By the Official Head	28
From the General Secretary.....	32

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his *term* of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain *shelas* or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

SEPTEMBER, 1919

CONTENTS

	PAGE
The High-born Angel of the Jeweled Gates	37
Power of Choice	38
Editorial Mirror	41
TWENTIETH ANNUAL CONVENTION OF TEM- PLE MEMBERS—Continued	43
By the Scribe.....	43
By the Treasurer.....	43
Sunday Evening Session..	46
Monday.....	46
Tuesday.....	46
Wednesday.....	47
Thursday.....	47
Friday	47
Saturday	48
Sunday	48
Temple Activities and Notices	48

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

OCTOBER, 1919

CONTENTS

PAGE

You.....	49
Undeveloped or Unused Centers of the Brain	50
Addenda by G. in C.....	52
The Time Has Come	53
Editorial Mirror	55
Children's Department	56
To Men of Good Will	58
Light on the League	59
Temple Activities and Notices	61

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

NOVEMBER, 1919

CONTENTS

PAGE

Thus Saith the Lord Thy God.....	63
Automatic Revelations	64
Letter from a Musician.....	66
Editorial Mirror	70
Children's Department	71
Notice.....	73
Temple Activities and Notices	61

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his *term of service*, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain *shelas* or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

DECEMBER, 1919

CONTENTS

PAGE

The Gates of Sorrow.....	75
The Difference	<i>Morya</i> 76
Hymn to the Spirit Mother <i>Charles R. DeGraw</i>	76
The Lords of Karma	77
Editorial Mirror	80
Children's Department	82
Temple Activities and Notices	83

Mysticism and Social Science

**PUBLISHED AT
HALCYON, CALIFORNIA**

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



The Temple Artisan

JANUARY-FEBRUARY, 1920

CONTENTS

PAGE

Equinox of the Soul.....	85
The Mystic..... <i>Clare Lyon Hardman</i>	86
Karmic Adjustment	86
The Witness of God.....	89
Nirvana..... <i>G. in C.</i>	90
Influenza or Flumonia	93
Editorial Mirror	95
Children's Department	98
A Temple Call.	99
Temple Activities and Notices	99

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



The Temple Artisan

MARCH, 1920

CONTENTS

PAGE

Ye Mothers of Men.....	103
From the Mountain Top.....	104
The Sixth Race.....	104
Children's Department	106
Editorial Mirror	108
The Angel Unawares.....	110
Temple Activities and Notices	110

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

APRIL—MAY, 1920

CONTENTS

PAGE

Passing With The Christ.....	113
The Avatar.....	114
From the Mountain Top.....	114
The Wave of Psychism	116
The Curse of the World.....	118
Powers in the Atom.....	119
Alchemy	<i>Edward Keely</i> 120
Editorial Mirror	121
Children's Department	123
The Immortality of Grass <i>Senator J. J. Ingalls</i>	125
Gold from Mercury	126
Temple Activities and Notices	126

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his *term* of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

JULY-AUGUST, 1920

CONTENTS

PAGE

The Mills of God.....	13
From the Mountain Top.....	14
The Betrayal of the Christ.....	14
The Basic Law.....	16
Angles of Science..... <i>Benevolutus</i>	20
The Tattvic Forces..... <i>Evalyn Earle</i>	22
Information Concerning Dues.....	26
New Books.....	27
Editorial Mirror	28
Children's Department	29
Temple Activities and Notices	31

Mysticism and Social Science

PUBLISHED AT

HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain shelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



The Temple Artisan

SEPT.-OCT., 1920

CONTENTS

PAGE

Make Peace	33
TWENTY-FIRST ANNUAL CONVENTION OF	
TEMPLE MEMBERS.....	34
First Meeting of the Convention.....	34
The Master's Message.....	34
Convention Message	36
By the Scribe.....	38
Financial Report of the Publicity De- partment.....	39
By the Treasurer.....	41
By the Official Head	42

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain *shelas* or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

NOV.-DEC., 1920

CONTENTS

PAGE

Remember.....	49
The Coming..... <i>Katharine Hill Wood</i>	50
Dangers of Mediumship	50
Angles of Science	53
Irish Mythology..... <i>John O. Varian</i>	55
Editorial Mirror.....	58
Children's Department	60
The Twenty-first Convention.....	62
In Motion Pictures.....	62
Temple Activities and Notices	63

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

JAN.-FEB., 1921

CONTENTS

PAGE

The Unforgivable Sin.....	65
From the Mountain Top.....	66
"Waiting"..... <i>R. W. Northey</i>	67
The Seed of Life	67
The Feminine Cycle	<i>G. in C.</i> 70
The Occult Significance of the Zodiac <i>Ida J. Wilkins</i>	72
Angles in Science..... <i>Benevolutus</i>	75
Editorial Mirror.....	78
Children's Department	79
New Books.....	81
Temple Activities and Notices	81

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

X
NY 31 '21



The Temple Artisan

MARCH-APRIL, 1921

CONTENTS

PAGE

The Cause of Righteousness	85
From the Mountain Top.....	86
Temple Members... <i>Marjorie Van Brunt</i>	86
The Etheric Planes.....	87
God's Hospital..... <i>B. S.</i>	89
The Great Paradox	<i>Faust</i> 91
The Four Swans	<i>John O. Varian</i> 94
Editorial Mirror.....	96
Children's Department	98

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain abelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



The Temple Artisan

MAY, 1921

CONTENTS

PAGE

The Path of Compassion.....	101
Religion	102
Angles of Science <i>Benevolutus</i>	104
Editorial Mirror.....	107
The Temple Builders.....	109
Temple Activities and Notices	111

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain shelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

Special Courses of Instruction

Six Lessons in each Course.

Price \$1.50 per course.

Course 1 A. BEGINNER'S COURSE

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

Course 2 A. OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A. MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A. BASIC PRINCIPLES OF SCIENCE

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.

Halcyon Circulating Library

Write for lists. We have many new books and all the reliable old ones. Rental, ten cents for two weeks; deposit required of \$1.50 and returned upon request. Send us those new books you have read; many seek the opportunity to read them through the Library, and the Library needs them. Address: General Secretary, Temple of The People, Halcyon, California.

From the Mountain Top

A Masterpiece, and the Book of the Age

**Inner Light from Inner Spheres Shining
Through Messages of Transcendent
Truth and Beauty**

"From the Mountain Top" is a BIBLE OF LIGHT for all who aspire to travel the PATH TO MYSTERY. 278 pages, beautifully bound in blue, gold stamped, clear type. Price \$1.50.

SPECIAL OFFER; "From the Mountain Top" and one year's subscription to the TEMPLE ARTISAN for \$2.00.

Send orders to

The Halcyon Book Concern

HALCYON, CALIFORNIA, U. S. A.

**W. H. DOWER, M. D.
PHYSICIAN AND SURGEON**

**JOHN O. VARIAN, ASSOCIATE
OSTEOPATHIC MASSAGE**

OFFICES: IN SANATORIUM, HALCYON, CALIFORNIA

Correspondence invited relative to chronic and
painful diseases of any nature

Send all communications to Halcyon, Calif.

OCCULTISM FOR BEGINNERS

By W. H. DOWER, M. D.

FIFTEEN LESSONS in a booklet of 92 pages and cover, with interesting illustrations of the Physiological Cell showing natural septenary divisions; Radium Rays in a magnetic field; and of the Brain, showing relations of the Pineal Gland and Pituitary Body to other important brain centers.

Intended for beginning students of **Occult Forces** and **Philosophy**. Starting from known scientific data, the lessons lead the student step by step into the Inner World of Causes acting behind the outer world of effects. In other words, from the Phenomenal World into the **Noumenal—the Real**. Nearly every lesson reveals the **Unity of all Life** from different angles of Truth, tending to open up Cosmical Consciousness.

THE HALCYON BOOK CONCERN, Halcyon, California,

Price per copy, paper 35 cents, cloth 75 cents, postpaid.

The Halcyon Sanatorium

A Home-like Institution in the midst of pleasant surroundings, established for the **scientific treatment** of invalids and for recuperation and rest in cases of **over-work** and **nervous exhaustion**.

Natural healing forces scientifically applied.

At the Halcyon is a most desirable place to spend a **pleasant vacation** amid congenial surroundings and **New Thought Atmosphere**.

Guests and patients have opportunity and privilege of attending classes and lectures given by **The Temple** on **Occultism, Theosophy, Science** and **Philosophy**.

Room and boarding in the main building or a limited number of cozy outside tent-cottages fitted up for light housekeeping on the grounds.

Rates reasonable. For additional information, address

THE HALCYON SANATORIUM,
Halcyon, California

HAVE FOR SALE Bungalows, Orchards & Chicken Farms

Small or Large Tracts

Also Lots on the Wonderful Halcyon Beach

Price and description on application

Also Land for Apricot Culture

OTTO WESTFELT

Licensed Real Estate Broker

Box 19, Halcyon, California

BOOKS

	PRICE
All Mysteries. ARTHUR CRANE.....	.25
A Cry from Afar. COLLINS.....	\$.50
A Text Book of Theosophy. C. W. LEADBEATER.....	.50
Apocalypse Unsealed, The. JAMES M. PRYSE.....	2.00
Astral Plane, Its Scenery, Inhabitants and Phenomena. LEADBEATER. Cloth.....	.50
Comte de St. Germain, Portrait and Illustrations. MRS. O. COOPER.....	1.75
Culture of Concentration. JUDGE. Paper.....	.10
Clothed With the Sun. KINGSFORD.....	1.75
Crown of Asphodels, The. HELEN BOURCHIER.....	.50
Dharma, or the Meaning of Right and Wrong. BESANT. Cloth.....	.45
Doctrine of the Heart. BESANT.....	.25
Dreams. LEADBEATER.....	.50
Evolution of Life and Form. BESANT.....	1.00
Evolution and Occultism, Vol. III. BESANT.....	.75
Extracts From the Vahan. SARAH CORBETT.....	2.50
Flowers and Gardens. C. JINARAJADASA. Paper, 25c; cloth, 50c; leather.....	.75
Hidden Treasures of the Qabalah. ELIAS GEWURS.....	1.00
Isis Unveiled. BLAVATSKY.....	6.75
Initiation. BESANT.....	1.00
In the Outer Courts. BESANT.....	.75
Introduction to Yoga, An. BESANT.....	.75
Lao-Tze's Wu-Wei. HENRY BOREL.....	1.00
Love's Chaplet. MABEL COLLINS.....	.50
Masters, The. BESANT.....	.40
Modern Panarion, A. BLAVATSKY.....	2.75
Mysticism. BESANT.....	1.00
Man, Visible and Invisible. LEADBEATER.....	3.00
Meditations. HERMAN RUDOLPH.....	1.25
Old Diary Leaves. H. S. OLCOTT. First Series.....	2.00
Old Diary Leaves. H. S. OLCOTT. Third Series.....	2.00
Our Relation to Children. LEADBEATER.....	
Practical Occultism. H. P. BLAVATSKY.....	.40
Path of Discipleship. BESANT.....	.75
Physics of the Secret Doctrine. W. KINGSLAND.....	1.75
Study in Karma, A. BESANT.....	.35
Superhuman Men in Religion and History. BESANT.....	.75
Some Glimpses of Occultism. LEADBEATER.....	1.50
Some Mystical Adventures. G. R. S. MEAD.....	3.00
Stanzas of Dzyan, With Introduction and Notes. H. P. BLAVATSKY.....	.60
Story of Sensa, The. MABEL COLLINS.....	.40
Scientific Romances, in Two Series. HARTMAN. Each.....	2.00
The Impersonal Life.....	.50
The Three Paths to Union With God. BESANT.....	.45
Thought Power. BESANT.....	.75
The Transparent Jewel. M. C.....	1.00
The Story of Atlantis. ELLIOTT W. SCOTT. Four Maps.....	1.25
The Mind and the Brain. PROF. ELMER GATES.....	.50
Thoughts on the Bhagavad-Gita. A. BRAHMIN, F. T. S.....	1.25
Yoga, or Transformation. W. J. FLAGG.....	3.00

Occult Fiction. Send for list.

All orders to be addressed to

THE HALCYON BOOK CONCERN,

Halcyon, California

NOTE:—Following books now out of print: Apocalypse Unsealed; A Working Glossary; Letters That Have Helped Me; Magic White and Black; Isis Unveiled; Old Diary Leaves; Reincarnation; Reincarnation in the New Testament; Some Mystical Adventures; Thoughts on the Bhagavad-Gita.

BOOKS

	Price	
"A Dweller on Two Planets." PHYLOS.....	5.00	
Altar in the Wilderness. ETHELBERG JOHNSON.....	.50	
Ancient Wisdom. ANNIE BESANT.....	1.50	
Aphorisms. ALICE HENDERSON.....	.35	
Astrosophia (Metaphysical Astrology). HAZELRIGG.....	1.00	
A Visit to a Gnani. EDWARD CARPENTER.....	1.00	
A Working Glossary (of Theosophical terms).....	.50	
Basic Principle of Brotherhood, and } W. H. DOWER.....	.05	
Evolutionary Waves		
Bhagavad-Gita, The. W. Q. JUDGE. Leather.....	1.50	
Brother of the Third Degree. W. L. GARVER.....	2.00	
Brotherhood Nature's Law. HARDING.....	.40	
Esoteric Buddhism. A. P. SINNETT.....	2.00	
Etidorhpa. JOHN URI LLOYD.....	2.00	
Esoteric Christianity. ANNIE BESANT.....	1.50	
From the Caves and Jungles of Hindustan. H. P. BLAVATSKY.....	2.00	
How We Remember Our Past Lives. C. JINARAJADASA.....	.50	
In Memory of H. P. BLAVATSKY.....	.35	
Jesus, the Last Great Initiate. EDOUARD SCHURE.....	1.25	
Key to Theosophy. BLAVATSKY. New Edition.....	2.25	
Krishna and Orpheus, the Great Initiates of the East and West		
EDOUARD SCHURE.....	1.25	
Lao-Tsze's Book of the Simple Way. WALTER G. OLD.....	1.25	
Ladder Lessons for Beginners in New Thought. OLIVE VERNE RICH.....	.50	
Letters From A Living Dead Man. ELSA BARKER.....	1.35	
Letters That Have Helped Me. JASPER NIEMAND. I.....	.50	
Light on the Path. M. C. New Edition..... Leather, .75	.60	
Light on the Path. LAMBSKIN.....	1.60	
Light of Asia..... Leather	.85	
Louis Claude De St. Martin. A. E. WAITE.....	1.75	
Magic, White and Black. HARTMANN.....	2.00	
Occultism for Beginners. W. H. DOWER.....	.35	
Ocean of Theosophy, The. W. Q. JUDGE.....	1.25	
Perfect Way, The. ANNA B. KINGSFORD.....	2.50	
Pythagoras, and the Delphic Mysteries. EDOUARD SCHURE.....	1.50	
Reincarnation. Revised Ed. E. D. WALKER.....	.75	
Reincarnation in the New Testament. JAS. M. PRYSE.....	.60	
Scientific Corroborations of Theosophy. DR. A. MARQUES.....	.75	
Secret Doctrine, The. 2 Vols. and Index. BLAVATSKY.....	12.50	
Secret Doctrine, Vol. III. BLAVATSKY.....	5.00	
Secret Doctrine, Abridged Edition. KATHERINE HILLARD.....	2.00	
Sermon on the Mount, The. JAS. M. PRYSE.....	.35	
Socialism in Brief. W. L. GARVER.....	.10	
Temple Artisan. Vols. III, IV, V, VI, VII, Half Leather, ea.....	1.50	
The Awakening. MABEL COLLINS.....	.75	
The Memory of Past Births. JOHNSON.....	.25	
The Occult World. A. P. SINNETT.....	1.25	
Theosophy and Human Life. ANNIE BESANT.....	.75	
Through the Gates of Gold. MABEL COLLINS.....	.50	
To Those Who Suffer. AIMEE BLECH.....	.50	
Voice of the Silence. BLAVATSKY..... Leather	1.50	
War Letters From the Living Dead Man. ELSA BARKER.....	1.35	
MUSIC:		
Gitchie Manito, the Mighty.....	.40	
Rest. B. S.....	.25	
MANUALS:		
Death and After. ANNIE BESANT.....	.50	
Karma. BESANT.....	.50	
Man and His Bodies. ANNIE BESANT.....	.50	
Reincarnation. ANNIE BESANT.....	.50	
Seven Principles of Man. ANNIE BESANT.....	.50	

All orders to be addressed to

THE HALCYON BOOK CONCERN,
Halcyon, California

THE
TEMPLE ARTISAN

DEVOTED TO

Mysticism, Social Science
AND ETHICS.

Circulates in all parts of the World. Each issue is replete with helpful teachings anent the great problems of Life.

This Magazine is renowned for the high messages of truth it is and has been transmitting to the World from Those Who Know.

Published by THE TEMPLE, monthly, per year, \$1.00; single copy, 10 cents. Sample copy on application.

Address

THE TEMPLE ARTISAN,
HALCYON, CAL.

NOTE:—
Working Gloss
Isis Unveiled; C
Testament; Some